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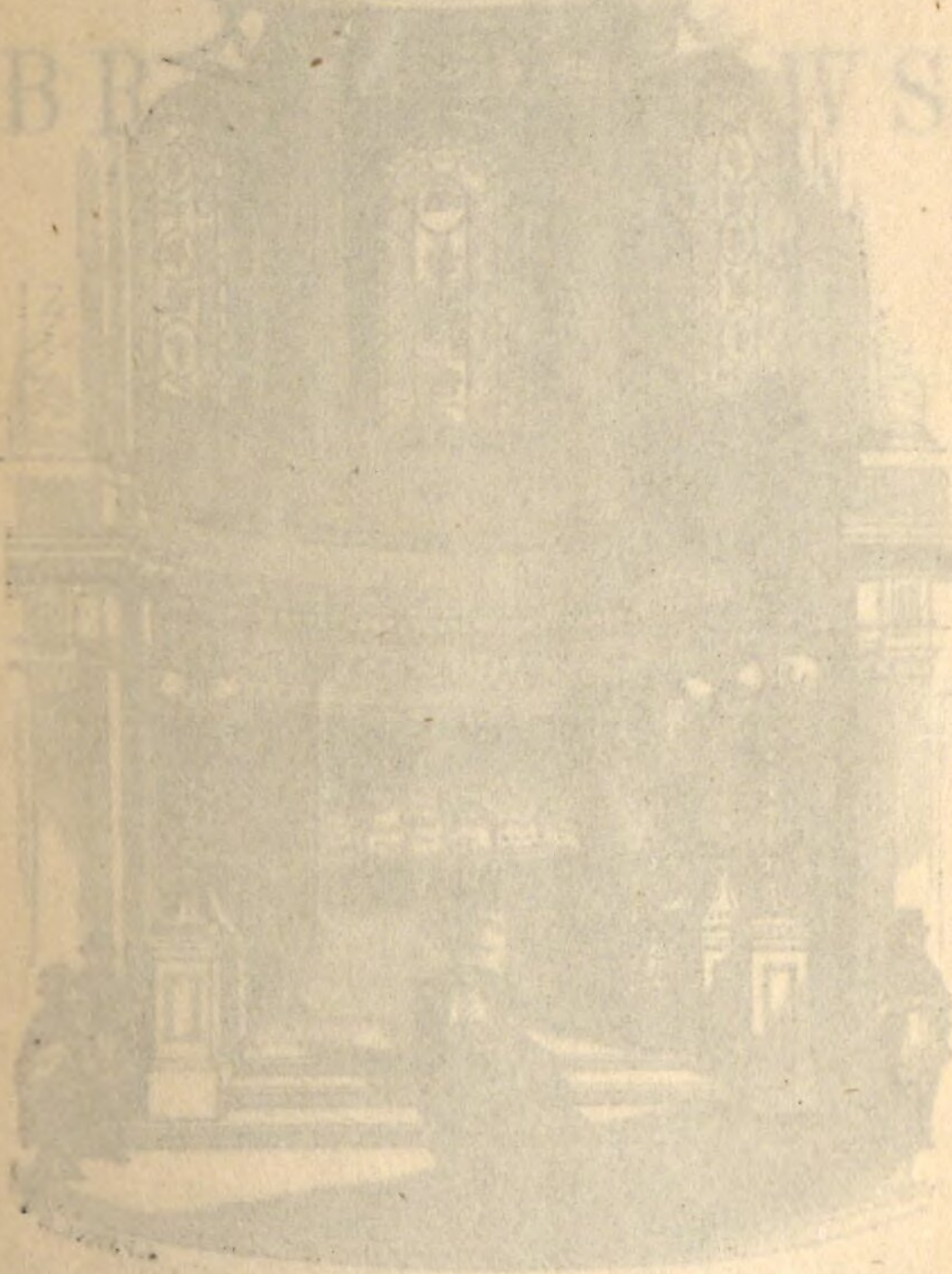
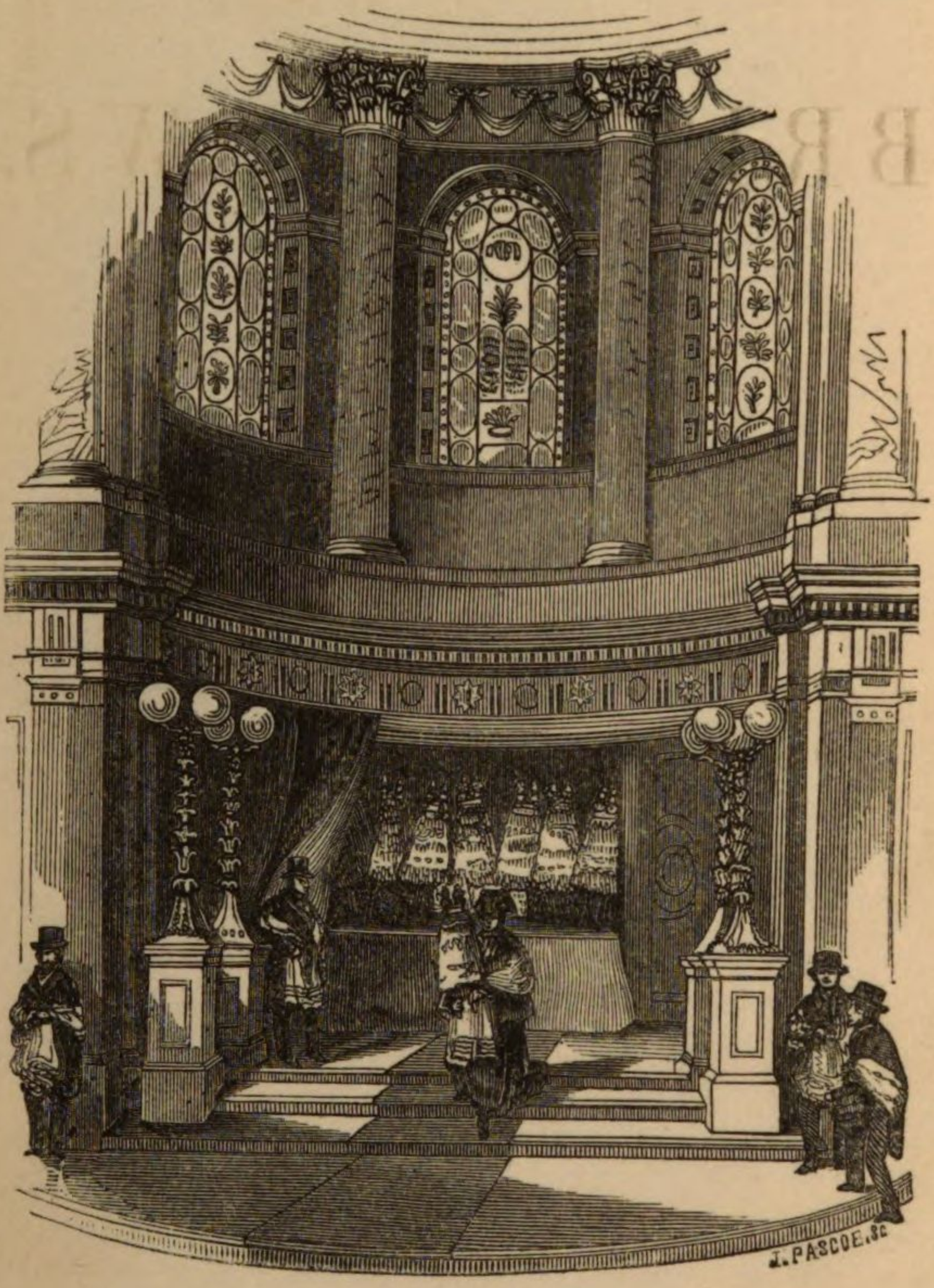
THE BRITISH JEWS.





TAKING OUT THE LAW.

THE

BRITISH JEWS.

BY

THE REV. JOHN MILLS.

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MONACENSIS.

TO THE

RIGHT HON. LORD JOHN RUSSELL.

My Lord,

The following work, which your Lordship has so kindly permitted to be dedicated to you, is published, not with the view of advocating the principles of any party—religious or civil—but for the purpose of giving to the British people a faithful account of the domestic, social, and religious condition of the Jews in this country.

The part which your Lordship has taken in recent efforts to remove the last remains of Jewish disabilities, cannot but be admired by all, not excepting those who deny the justness of the cause; and will occasion your Lordship's name to be transmitted to posterity as the chief advocate of complete civil liberty to the British Jews.

Your Lordship's name is equally identified with all other enlightened measures to improve the condition of

the nation, and to place all sections of Her Majesty's subjects on equal civil ground. And most deservedly is your Lordship revered by this great nation, as one of the brightest examples of a member of a noble and illustrious family devoting his time and talents to the improvement and elevation of the people.

That God—the fountain of all good—may grant to your Lordship length of years, to continue to exert in your exalted position a salutary influence both at home and abroad, and thus promote the kingdom of his Son, which is "On earth, peace; goodwill toward men"—is the sincere prayer of

Your Lordship's

Most obedient, humble Servant,

THE AUTHOR.

BIBLIOTHECA
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PREFACE.

THE writer of the following pages has felt a more than ordinary interest in Jewish affairs; and has had greater intercourse with British Jews than, probably, any other minister in the United Kingdom. During some years past he has availed himself of every opportunity to become acquainted with their various ceremonies, as now practised; and of collecting materials, from which the following work has been compiled.

The substance of the first part was delivered in the form of a lecture in the winter of 1850, to more than one literary institution in the Metropolis, and the interest which the subject excited on those occasions induced the writer to prepare the present volume.

With the exception of two, all the translations from the Hebrew into English contained in this work, are Jewish. Whatever improvement they require, the writer thought it best to retain them as furnished to him—especially as by far the majority are accredited translations. In making use of the documents also—both written and printed—with which he has been from time to time so kindly favoured by his Jewish friends, he has generally transcribed them *verbatim*, with now and then a slight alteration in the phraseology. Thus, the following work is only a compilation of existing materials, without anything of the writer's except their arrangement, and the thread on which they are strung together.

In describing the various religious duties and ceremonies, the writer has followed the *strict*, *enlightened* Jew. He has not on the one hand crowded his pages with the superstitions of the ignorant,—nor, on the other hand, left out those duties neglected by the irreligious—to whom, by the bye, many of the facts recorded in the following pages are as strange as to the Christian reader; but he has endeavoured to give a faithful account of Judaism as practised by the strict British Jew, modified

by the enlightenment of the age. Nor has the writer attempted to discuss the principles upon which the various ceremonies are founded, but has confined himself to a mere statement of facts.

The writer readily acknowledges that the completeness of the work is owing much to the information furnished by several of his Jewish friends—especially the Rev. Mr. ASCHER, Rev. Mr. PIZA, the Editors of the "Jewish Chronicle" and "Hebrew Observer," S. SEQUERRA, Esq., Mr. J. VALLENTINE, and Mr. H. WOLF, a Christian Jew.

To the Bible reader—for whom the writer has principally prepared the volume—he trusts the work will prove interesting, as most of the ceremonies here detailed furnish a living commentary on many passages of Holy Writ.

London, May 4, 1853.

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THE

BRITISH JEWS.

INTRODUCTION.

A FULL historic review of the Jews in Great Britain would require a volume—consequently, in this introduction, we shall only allude to a few facts, and that very briefly.

From an early period they found a quiet home in this island, until Popery was matured, and began to exert its influence in this country. The first decree on record, of a menacing character to the Jews, is that of Egbert, Archbishop of York, in the year 740, prohibiting the Popish population to appear at Jewish feasts. From that period their interest became very insecure. At times they found peace under the protection of the reigning sovereign; but anon a storm of persecution would arise, followed by the greatest cruelty and rapine. In these barbarities the priests generally took the lead. At last,

in the reign of Edward I. a decree was issued that all the Jews should immediately quit the country. In this measure government and people united. Many of the Jews were put to death, their property confiscated, and upwards of 16,000 were banished, to seek a home in some other land. Their valuable libraries at Oxford and Stamford, as well as their Synagogue in London, were appropriated by the monks. From the year of their exile (1290) until 1655, not a single son of Abraham trod upon British ground. The time, however, had now arrived, and divine providence had prepared the man to introduce the exiled once more to find a habitation on our happy shores. The celebrated Menasseh Ben Israel was the son of a Joseph Ben Israel, a native of Portugal, but who, with many of his co-religionists, had to flee his country on account of religious persecution. Joseph settled in Amsterdam, and had his son educated at the Jewish institution there. Menasseh made rapid progress, especially in languages, and when he had attained manhood he was master of Hebrew, Arabic, Greek, Latin, Spanish, and Portuguese, and well acquainted with their literature. He was by nature a noble-minded man; and deep learning, with a knowledge of the world, made him exceedingly kind and urbane. He had raised himself above the prejudices

of his nation, and courted the friendship of enlightened Christians. About the year 1651 he became acquainted with John Thurloe, who was, at that time, at the Hague. When Thurloe was made Secretary of State under Cromwell he introduced Menasseh to the notice of the Protector. The liberty and kindness which Protestantism was extending to the Jews on all hands, had attracted the attention and aroused the fondest expectations of Menasseh for years. He looked with anxiety to Britain—that his persecuted race might find in it an asylum. The interest which his friend Thurloe had taken in the Jewish cause gave him infinite gratification; and the invitation which he received to appear before the Protector in 1655 was accepted with the greatest alacrity. He came over—and his learning, urbanity, and the justness of his cause, found full sympathy in the bosom of Cromwell. We shall not review the convocations held on the occasion, but merely add, that the object of Menasseh was attained. A number of Spanish and Portuguese Jews came over and settled in London. In the following year (1656) they erected a Synagogue in King Street, Duke's Place—and prepared a cemetery in Mile End, where their Hospital now stands.

Soon after, a number of German Jews arrived and settled in London. In the year 1692 they also built a

Synagogue in Duke's Place, on the site of the present one. Since this period the Jews have multiplied from year to year; and although some persons have, from time to time, endeavoured to fan persecutions, the government, in every instance, has protected them, and grants to them the same liberty and safety as to the other portion of her Majesty's subjects.

From what has been said we see that the two emigrations above mentioned erected two separate Synagogues. And here our readers must observe that the Spanish and Portuguese Jews separate themselves from those of the German and Polish. Thus, in Great Britain, as elsewhere, the Jewish people constitute two distinct communities—those of the Spanish and Portuguese under the general name *Sephardim;* and those of the German and Polish under the name *Ashkenasim.* The *Sephardim* hold that they are the descendants of the tribe of Judah —the aristocracy of the nation. They look back with delight upon their ancestors—the illustrious Jews of Spain and Portugal; and from our acquaintance with a goodly number of their families, we believe them to inherit, to a very great degree, the noble qualities attributed to their fathers. This community is not numerous—nor does it increase much, owing, perhaps, to its too great exclusiveness. There are but few families out of London;

and in the metropolis they have but one Synagogue, which is situated in Bevis Marks.

The *Ashkenasim*, on the other hand, are more numerous and enterprising. They are not so confined to London as the *Sephardim*, but scattered throughout the country. Wherever traffic opens a door for gain, there the *Ashkenas* never hesitates to settle. All the Jews who travel the country with wares are also of this community.

The *Sephardim* and *Ashkenasim* rarely amalgamate; but now, of late, there is a greater intercourse between them. A goodly number of intermarriages have taken place; their mutual sympathy is on the increase; and we have no doubt that this coalescing will prove beneficial to both communities.

Besides the above distinction there are some differences of minor character in the religious sentiments and service of the two communities, which we shall explain hereafter.

We shall now, after this short introduction, view the British Jews in their domestic, religious, and social aspect.

FIRST PART.

THE DOMESTIC HABITS OF THE JEWS.

Of all the places on earth, the one which has the greatest influence on a man is his home. There the foundation of his character is laid. However valuable educational institutions may be, their influence is but small compared with that of the family. It is here the child receives his first ideas—those ideas create feelings —those feelings produce habits; and those habits ultimately form the character. It is true, that an individual may, after attaining riper years, by education and self-exertion greatly modify his character; but to completely eradicate the first impressions is impossible. Whatever may be done by the government or the people, or by both united, to educate the rising generation, nothing will answer the end of family training. The principal object of educational establishments is to develope and train the intellectual faculties; but the family influence bears more directly upon the moral faculties: and we all know that a man's life is more under the govern-

ment of the heart than of the understanding. It is true that both may co-operate; but it is as true that they may act contrary. The history of the world proves it beyond all dispute, whether we look upon our own age or ages past. Take Sweden, for example, the most universally educated people of any in Europe, yet the most drunken. Or look at France—after all the expenditure lavished upon her education, how she stands out in bold relief, a most unenviable social and moral spectacle to the nations. Now the cause of all this is that family virtues are not cultivated. The most effectual way to improve a country is to train its families—and the only efficient textbook is the Word of God. It is from that source, directly or indirectly, that liberty, and peace, and kindness, and every other social virtue emanate. And the only reason why Great Britain is happier than any other country is, that it is the land of Bibles. The daily influence of that Book makes a family just, and virtuous, and happy. The same influence is calculated to have the same effect also upon a country. But our present object is to relate the peculiarities of the Jewish family.

CHAPTER I.

The Jew.

In this chapter we shall take a successive view of the peculiar domestic duties the Jew has to perform through life; and thus follow him from his birth until his death and last resting place. His life, in this respect, may not be inaptly divided into four stages.

I. The first embraces from his birth until his thirteenth year.

The distinction made in the Jewish faith between male and female, is a source of no small anxiety at the season of child-birth, of what sex the offspring may prove to be. When the critical time is past, what a satisfaction it is for the family to be able to say that a man-child is born into the world!

Circumcision.—When the child has reached his eighth day he must be received a member of the Abrahamic covenant by circumcision, according to Gen. xvii. 12. The proper time for performing the ceremony is the eighth day; it *may happen*, however, according to the statutes of the Rabbins, that it ought to be deferred until

the ninth, or tenth, or eleventh, or even to the twelfth day. Should the child be born between the Jewish Sabbath and the following day, so that it could not be determined upon which of the two days it was born, the circumcision cannot be performed on the next Sabbath, the eighth day, but must be deferred until the ninth. Should it be born between the Sabbath and the preceding day, so as to be doubtful to which it belonged, it must be deferred until the tenth day—because, if done the next day previous to the Sabbath, it *may* be the seventh, which is not allowed; and no *doubtful* circumcision is sanctioned on Sabbath, as it involves servile work. Should this tenth day be a feast, which is kept like the Sabbath, the circumcision must be postponed until the eleventh day. Or, lastly, should it be the feast of the beginning of the year, which is observed for two days, the circumcision is deferred until the twelfth day. These exceptions, however, seldom occur. But should symptoms of ill health appear, the circumcision is deferred until medical opinion has pronounced the child to be sound.

The first thing to be done is to chose *Sandakin* (סנדקין) something similar to a godfather and godmother in the Christian world. The *Sandakin*, however, undertake no future responsibilities towards the child—all their duties are over on the day of circumcision. They are generally husband and wife, and selected from among the relations or immediate friends of the parents. As it is an honourable and meritorious thing to act as *Sandakin*, it is not difficult for the poorest parents to obtain them. But, should such prove to be the case, there are societies expressly for that purpose, so that the parents have only

to communicate with the secretary, and *Sandakin* are immediately procured.

The parents must also give the child a name, that it might be mentioned at its circumcision. It must be a Hebrew name, and, generally, one adopted in the family, or that of some celebrated man. This is a sacred name; and is always made use of in connexion with religion. He may have another name—a common one; by giving a Gentile turn to his Hebrew one; or by adopting a Gentile name altogether. For example: his Hebrew name may be *Moshe*, and his common name Moses or Philip. Whenever he is named in the Synagogue, or elsewhere connected with any religious duty, he is called by his Hebrew name; but in all other affairs he is called by his common name.

Before the eighth day a *Mohel* (מהל), or circumciser must be engaged. If the father happen to be one, he is bound to circumcise his own child. On the Friday evening before the circumcision, it is announced in the Synagogue, that to A., son of B., a son is born; and after the service, a few friends are entertained at the parents' house with fruit and wine, known by the name of *Zachar* (זכר) *i. e.* male. When the time for performing the ceremony is arrived, all things are ready in the appointed place. This ought to be the Synagogue; but if the parents live at a distance from the Synagogue to which they belong, or if the weather be inclement, they have it done at home. There must be present a *Minyan*, among whom are the *Chazan* and Secretary of the Synagogue. The *Mohel* also is ready, with his knife, lint, plasters, &c. These are given to a relative of the child to hold during the operation, by way of compli-

ment, as it is deemed a meritorious thing to assist in the work. Two other persons hold each a glass of wine in readiness for the *Mohel.* The child is brought to the door of the Synagogue by the godmother, and there is received by the godfather. As he carries the child towards the congregation, they say—"*Blessed is he that cometh.*" In the middle is a large chair, with two seats—one for the godfather, the other to be left vacant—it is the seat of Elijah the prophet, who is called the "angel of the covenant;" and who, it is believed, is present to witness the ceremony, although invisible. The godfather being seated, and the child placed on a cushion on his lap, the *Mohel* lays hold of the fore-skin, and secures it in a silver instrument, to keep it separate from the sinewy part of the member, and that it may not slip from him during the operation. All now being ready, the *Mohel* pronounces the following blessing—"*Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us circumcision*"—when he immediately cuts off the foreskin close to the instrument, and rends the remainder with his nails, until the glands are laid bare. Without this rending the ceremony would have no value. Then the father of the child says the following blessing—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enter into the covenant of our father Abraham." To this the congregation present answer, "As he hath entered into the covenant, so may he enter into the Law, the canopy, and good deeds." He then, with the greatest dispatch, takes the wounded part unto his mouth, sucks the blood

repeatedly, rinsing his mouth each time with the wine in one of the aforesaid glasses, applies to it lint and plaster. When properly bound up with bandages, the godfather leaves the chair, and, holding the child in his arms, the *Mohel* says as follows—"Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou O Lord, our God, who hast sanctified his beloved* from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of the holy covenant: therfore, for the merits of this, O living God, our rock and inheritance, command the deliverance of the beloved of our kindred from the pit, for the sake of the covenant which he hath put in our flesh. Blessed art thou, O Lord, the maker of the covenant. Our God, and the God of our Fathers, preserve this child to his father and mother; and his name shall be called in Israel ———, son of ———. Let his father rejoice in those that go forth from his loins; and let his mother be glad in the fruit of her womb: as it is written, 'thy father and thy mother shall rejoice, and they that begat thee shall be glad.' And it is further said, 'and I passed by thee, and saw thee polluted in thy blood, and I said unto thee in thy blood thou shalt live.' And it is said, 'he hath remembered his covenant for ever, the word which he hath commanded to a thousand generations; even the covenant he made with Abraham, and his oath unto Isaac; and he hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.' And it is said, 'and Abraham circumcised his son Isaac, being eight days old, as God

* *i. e.* Abraham.

commanded him.' O give thanks unto the Lord, for he is good; for his mercy endureth for ever. A. B., this little one, may he live to be great; and as he hath entered into the covenant, so may he enter into the Law, and the canopy,* and good works." Whilst rehearsing this blessing the *Mohel*, at intervals, dips his little finger three several times in the second glass of wine, and afterwards puts it into the child's mouth, uttering certain words in allusion to the child's long life.

The ceremony being carried on thus far, the father, according to his circumstances, makes an offering of money to the poor. The *Mohel*, the *Sandak*, and the friends of the parties, make similar offerings.

All being over, the godfather returns the child to the godmother, who, as no females are allowed to enter the Synagogue or the apartment where the ceremony is performed, is standing during this time at the door; and, after congratulating the father, he entertains the party with a breakfast. A certain fee is generally paid to the *Mohel*, and also to the *Chazan* and Clerk of the Synagogue.

The importance attached to circumcision is so great that if a child die before the eighth day he is circumcised upon when dead—not in the regular way—nor are the prayers and blessings repeated; but the organ is operated upon with a piece of glass. It is also generally believed that a *Mohel* who has circumcised as many children as the numerical value of the letters of his name amount to, is thereby entitled to a peculiar state of felicity in the world to come.

* *Bar Mitsvah* and marriage, as hereafter explained.

When the child is a month old, the parents generally repair to the Synagogue on the following Sabbath morning, when the father is called up to the reading-desk, and a portion of the Law read to him, as hereafter explained. He then makes an offering of money, according to his ability, to the treasury of the Synagogue.

REDEMPTION.—If the child be a firstborn, it must be redeemed according to the commands, Ex. xiii. 11, 12; Numb. iii. 47. And here, let the reader bear in mind, that the firstborn to be redeemed is that of the mother, and not of the father. It may, or may not be, the firstborn of the father; the ceremony, however, has only to do with the mother. It refers, also, only to a male child; should the firstborn of the mother be a female, it is not redeemed. Neither is the firstborn of the wife of a *Cohen* or a *Levite* to be redeemed—only that of an *Israelite*. When the child is thirty days old, the redemption must be made. The father chooses a *Cohen*, and invites a number of friends to the ceremony, connected with which is a repast peculiar to the occasion. When the appointed time arrives, and all being present, the father acquaints the *Cohen* that his wife, who is an Israelite, has brought him forth a male child, and being her firstborn, "I give him to thee."* The *Cohen* then asks him which he would rather have, either his firstborn son, or the money which he is obliged to give for its redemption. To this the father replies—"This is my firstborn; here, take unto thee the five shekels which is thy due for his redemption." He then hands to the *Cohen* a number of coins, generally to the amount

* According to Jewish jurisprudence, the *Cohen* can claim the firstborn as his own.

of about twelve shillings; and whilst doing so, he repeats the following blessing: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to perform the redemption of the son. Blessed art thou, O Lord our God, King of the universe, who hast maintained us, and preserved us, to enjoy this season." The *Cohen* takes the money in one hand, and lays the other on the child's head, and says, "This (child) is instead of this (money), and this (money) instead of this (child); may this child be brought to life, to the Law, and to the fear of heaven; and as he has been brought to be ransomed, so may he enter into the Law, the canopy, and good deeds." Placing his two hands on the child's head, he further says, "God make thee as Ephraim and as Manasseh. The Lord bless and preserve thee. The Lord lift up his countenance upon thee, and give thee peace. Length of days, years, and peace be gathered to thee; and God keep thee from all evil, and save thy soul." The ceremony is then over. Should the father neglect to redeem his son, or should he die before the child had attained the proper age, the duty rests upon the son to redeem himself before being *Bar Mitsvah*.

As soon as the child begins to articulate language, it is the duty of the parents then to teach him the daily prayers; the first is the following blessing, repeated by every pious Jew immediately on awaking: "I acknowledge before thee, the living and everlasting King, that thou hast returned my soul to me, in thy great mercy and faithfulness." After this he is taught to say, "Blessed art thou, O Lord, our God, king of the

universe, who hast sanctified us with his commandments, and commanded us to clean our hands. The Law which Moses has commanded us, is the inheritance of the congregation of Jacob. Let blessings rest upon my head. My son, keep thy father's commandment, and forsake not the law of thy mother. The law of the Lord is my belief, and the Almighty is my help. Hear, O Israel, the Lord our God is one Lord. On thy help, O Lord, do I trust."

ARBANG KANPHOTH.—Whilst under this tuition, the child is dressed with the greatest care and anxiety, for the first time, with the *Arbang Kanphoth*, (ארבע כנפות) *i. e.* four corners; and means a kind of garment which we shall now describe. It is made of different materials, such as wool, silk, muslin, &c., according to the taste and means of the wearer. Its size, for an adult, is about three feet long, and one wide. In the centre is an aperture of about a foot and a half long. When wearing it, the head is put through this aperture, so that one part of the garment falls upon the breast, and the other upon the back. It is always worn under the waistcoat, and no consistent Jew is ever without it. Attached to the four corners are fringes called *Tsitsith*, (ציצית) or memorial fringes; and upon these depend the value and importance of the garment. These fringes are always made of white lambs'-wool, and prepared and spun by a Jew; before commencing which, he says, "In the name of the Lord, I now begin to spin this thread, in which our men shall serve and worship God."

The *Tsitsith* of each corner, are composed of eight threads, about a quarter of a yard long, and are fastened

to the *Arbang Canphoth* in the following manner: a hole about two inches from each of the corners being made, four threads of the same material as the fringes, of about a half-yard long, are drawn together through the hole, and secured to the garment by a double knot. After this double knot is made, the fringe, which now contains only four threads of half a yard long, is tied in the middle, and hanging doubly, becomes eight threads of a quarter of a yard in length. One of these threads, however, is longer than the rest. This is wound *seven* times round the other seven threads, when a second double knot is made. Then, in the same manner, it is wound *nine* times, and a double knot is made. Again, it is wound *eleven* times, when a fourth double knot is made. Lastly, it is wound *thirteen* times, and a fifth double knot is made. When thus finished, all the threads are of an equal length. It must be done, however, so that the space from the hole to the first double knot be equal to that from the first double knot to the fifth; and from the fifth knot to the end of each thread, three times the length of each of the former. A kind of pocket is made on each corner, of the same material as the body of the garment, in which the *Tsitsith* are deposited, lest they should come in contact with the body, and so be defiled. The duty of wearing this garment is founded on Numb. xv. 37—41. And we are told that he who rightly observes the *Tsitsith* is accounted as if he had kept the whole Law. This is made out in the following manner: the numerical value of the word *Tsitsith* is 600; the eight threads and five knots, above described, added to this, make 613, the exact number of precepts contained in the Law. We

are told, also, that great mysteries are hidden in these knots, and in the number of times which the long thread is twisted around the others. The most obvious lessons, however, to be drawn from them are the following:—

First—The eight threads of the fringe signify circumcision, which is to be performed on the eighth day.

Second—The five double knots signify the five books of Moses.

Third—The ten single knots contained in the five double ones signify the ten commandments.

Fourth—The seven windings after the first double knot are to remind that the Sabbath is to be kept on the seventh day.

Fifth—The nine windings after the second double knot signify the nine months of pregnancy.

Sixth—The eleven windings after the third double knot are a memorial of the eleven stars, which reverenced Joseph in his dream.—(Gen. xxxvi. 6.)

Seventh—The thirteen windings after the fourth double knot signify the thirteen attributes of compassion in the Almighty.

Eighth—The seven, nine, eleven, and thirteen windings—making a total of forty windings—commemorate the forty days Moses was receiving the ten commandments.

The greatest care, therefore, is taken to initiate the child to its proper and constant observance. When putting it on, he is taught to say as follows—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the fringes."

The further instruction of the child will depend, of course, upon the character and capabilities of the parents; and the more so as family worship is not in harmony with Jewish faith and practice.

II. We have now come to the second stage in the life of a Jew—when he becomes *Bar Mitsvah* (בר מצוה) *i. e.* literally, the son of commandment. To comprehend the term, our reader must bear in mind that according to the Jewish idea, the son, until he reaches thirteen years of age, is wholly under the control and guidance of his parents—so much so, that they, in fact, are accountable for all his sins. He is looked upon us a minor—one under tutors and governors. But when the appointed time comes—his thirteenth year—he passes from under the protection of his parents, and is henceforth accountable for all his deeds. He is now considered a member of the congregation of Israel; and is expected to fulfil all the ceremonies of his faith, both private and public. This transition point is the signification of *Bar Mitsvah.*

For some time previous, the lad is instructed in the formalities of *Bar Mitsvah*, and the duties incumbent upon him for the future. On the first Sabbath morning after he has reached his thirteenth year, he is called up, for the first time in his life, to the reading-desk to read a portion of the Law. Should he not be capable of so doing, it is done for him by the *Chazan.* The father privately lays his hands upon the lad's head, and says—"May you follow the steps of Abraham, Isaac, and Jacob. Amen." And again—"This day have you arrived at manhood—from this day henceforth I am

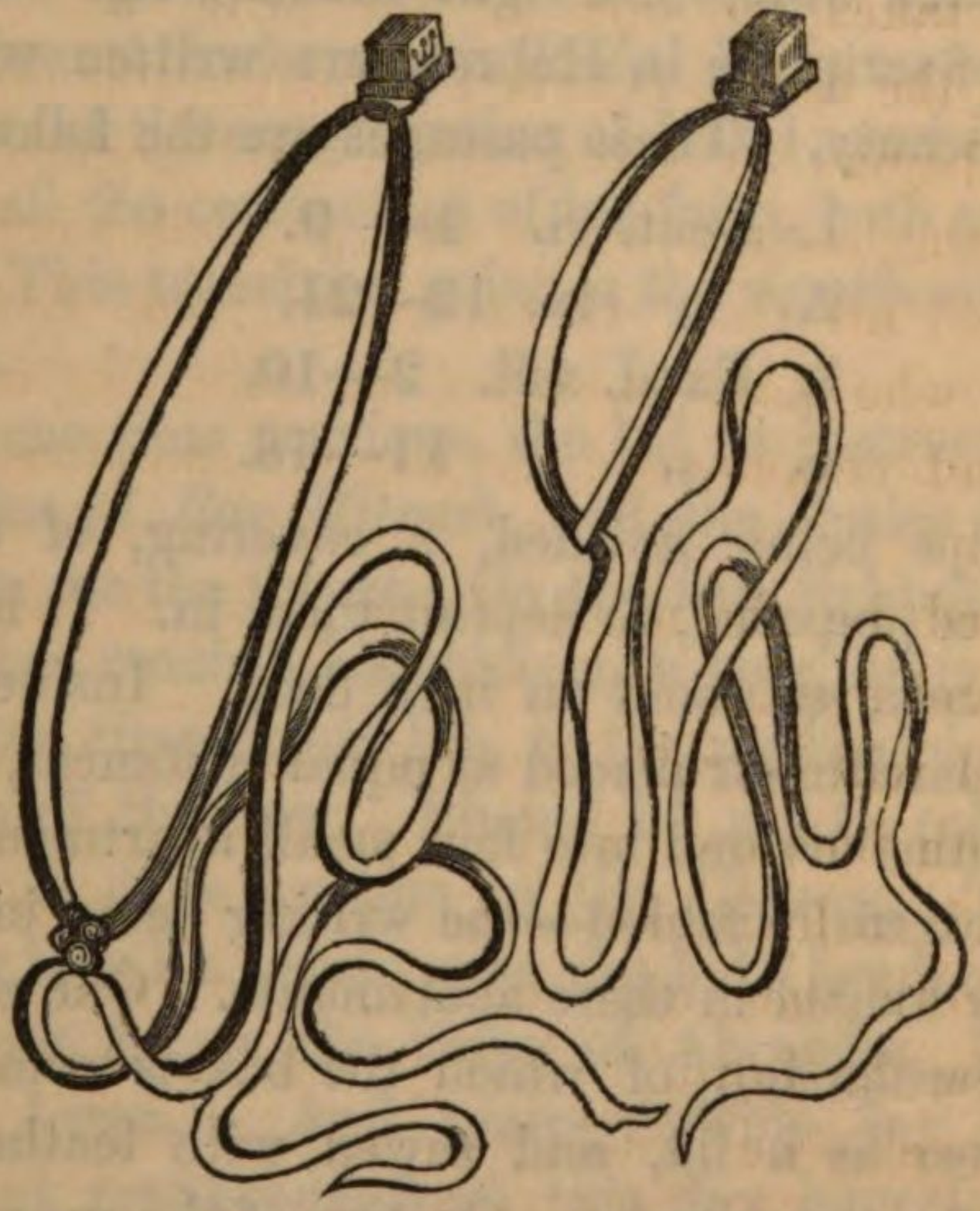
free from all your sins which you may commit hereafter —you have to answer for your own deeds. From this day and henceforth you are reckoned amongst the congregation; be strict, keep the law and precepts; and the God of Abraham will be your shield and guide through life." Generally a feast is made on the occasion, when relations and friends are invited to the festivity. Acquaintances and wellwishers also visit the family to pay their congratulations.

TEPHILLIN. It is now the young Jew begins to wear the *Tephillin* (תפילין). This is a rabbinical word, and signifies two peculiar articles which we shall now describe. One is for the head, and the other for the arm. Four slips of parchment are prepared—each about an inch wide, and eight inches long. On these, passages of scripture in Hebrew are written with great care and beauty. These passages are the following:—

1. Deut. vi. 4— 9.
2. „ ix. 13—21.
3. Exod. xiii. 2—10.
4. „ „ 11—16.

The slips being finished, a covering, of the same material, is prepared, to deposit them in. It is a quadrangular box, of about an inch deep. Inside are four pieces of parchment placed at equal distances, and the interior thus divided into four small apartments. The slips are carefully folded—the writing being inside, and separately lodged in these apartments. One end of the piece of parchment, of which the box is composed, is turned over as a lid, and sewed with leather thongs prepared for the purpose. On two of the squares raised

in the material itself whilst preparing it to be formed into a box—is the Hebrew letter *shin* (ש)—the initial letter of the word *Shaddai*, *Almighty;* one of the Creator's incommunicable names. In forming the lid, a kind of loop is made, through which a leather thong of about two yards long and an inch wide, is passed; and serves to secure the *Tephillin* to the head. The other *Tephillin* is alike, with these exceptions—the passages of scripture are written in four columns on *one* piece of vellum—the inside, consequently, is one cavity —and the letter *shin* is omitted. The two being finished, the former is called *Tephillin shel Rosh* (תפילין של ראש), *Tephillin* of the head; and the latter, *Tephillin shel Jad* (תפילין של יד), *Tephillin* of the hand. The lad is also provided with a small bag—



TEPHILLIN, OR PHYLACTERIES.

generally presented to him by his mother or sister on the day of his *Bar Mitsvah*—in which he deposits the *Tephillin*.

It is now the duty of the young Jew to attend the Synagogue every morning; but if circumstances do not permit, he is allowed to say his prayers at home. In either case, he must put on the *Tephillin* before commencing his devotions. They are worn in the following manner—First, he takes hold of the one for the arm, and places it on that part of the left arm opposite the heart; and after securing it there by winding the leather thong seven times around, he says the following blessing—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear the *Tephillin*." Then he takes the one for the head, and places it exactly in the centre between the eyes, touching where the hair begins to grow; and after securing it by means of the leather thongs, says the following blessing—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the *Tephillin*.

"Blessed be the name of the glory of his kingdom for ever and ever.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercy. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Every time he says, "I will betroth thee"—he winds the end of the thong three turnings around his middle finger.

This ceremony is founded on the command, "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth"—the Jewish teachers holding that Moses meant the *Tephillin*. The word, being of Rabbinic origin, is not found in the Old Testament. In the reference made to them in the New Testament, they are called Phylacteries, from the Greek *Phylacterion* (*Φυλακτηριον*), guards, watchers, etc.; and were called so from the notion that they act as amulets, especially in keeping off evil spirits.

III. We have now arrived at the third stage in the Jew's life—when he becomes the head of a family. Here the first thing to be noticed is marriage, and the circumstances belonging thereto.

There is a great antipathy among the Jewish people to celibacy. The Rabbins teach that every Jew ought to marry, and that early. This is founded upon the command in Genesis i. 28: "Be fruitful, and multiply, and replenish the earth." The proper age, generally recommended, is from Bar Mitsvah to eighteen. This rule, however, is not strictly kept by the British Jews —they, frequently, marry at a similar age to that of their Gentile neighbours. The restriction in intercourse among the two sexes, and other circumstances in Jewish society, have given rise to a class of persons called *Shadchanim*, whose business it is to act as match-makers. The *Shadchan*, after selecting the parties, and settling the affair in his own mind, makes the first proposals to the parents, or guardians; and if approved of on both sides, the young couple begin their courtship. The *Shadchan* is not so much in request as formerly,

nor as he yet is in some other countries on the continent; as most marriages here are from mutual affection.

BETROTHMENT.—Courtship and its *et cæteras* being fairly settled, the next thing to be accomplished is betrothment, which is done in the following manner. After appointing a certain day and hour, the parties, and their parents, with a number of invited friends, meet in the house fixed upon, when a qualified person draws up the *Kenas* (קנס), or Deed of Penalty. This is read to the whole company. A certain sum is named as forfeited to the other party, should either of the young couple fail to perform the agreement. A cup is then broken as a sign that the covenant is made. A feast is generally prepared on the occasion, according to the abilities of the parties. This takes place before the marriage, six or twelve months, or more, as the case may be.

Notice must be given to the Secretary of the Synagogue of such a marriage, that he may inform the *Parnas*, without whose permission no marriage can lawfully take place. Notice is then given to the Rabbi, the *Chazan*, and the *Shamas*, who are to act on the occasion; and to the Secretary, who is to register the marriage. If, in the meantime, it should be reported, and on inquiry found true, that one of the parties had led an unchaste life, the Rabbi, nor the first *Chazan* (if two belong to the said Synagogue) is not to officiate, but the ceremony is to be performed by the second *Chazan*.

On the Friday evening before the marriage, the *Chazan*, in course of the service, chants a kind of composition with reference to the event; and on the follow-

ing morning (the Jewish Sabbath) the young man is called up to the reading desk when a portion of the Law is read to him. These customs are strictly kept, and are of great importance.

If the parties be members of the Synagogue, they must pay all arrears, should there happen to be any, up to the day of marriage; if not members, they must have a license from the authorities of the Synagogue, which will be charged for as they may think fit—judging from the circumstances of the parties to be married.

The day for celebrating the marriage at last arrives. The parties remain in their respective homes all the morning—when the most pious fast, and read a part of the service for the day of atonement. When the appointed hour comes—which is generally in the afternoon, the bridegroom, accompanied by two male friends, and the bride, having her face covered with a veil, accompanied by two female friends, meet in the Synagogue. These friends are always the parents, if alive; if not, generally the nearest relations. A number of friends are also present. Ten adults must be there to constitute a lawful congregation. The officials being present, and every thing being ready, the ceremony is proceeded with. In the middle is a canopy of silk or velvet, about two yards square, supported by four long poles. The bridegroom is then led under the canopy by his two friends, and the bride also by her friends; and are there stationed opposite each other. The Rabbi then takes a glass of wine in his hand, which had been poured out by the *Shamas*, and says the following blessing—"Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine.

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and hast forbidden to us fornication, and hast prohibited to us the betrothed, but hast allowed to us those who are married to us by means of the canopy and the wedding-ring. Blessed art thou, O Lord, the sanctifier of thy people Israel, by the means of the canopy and wedlock."

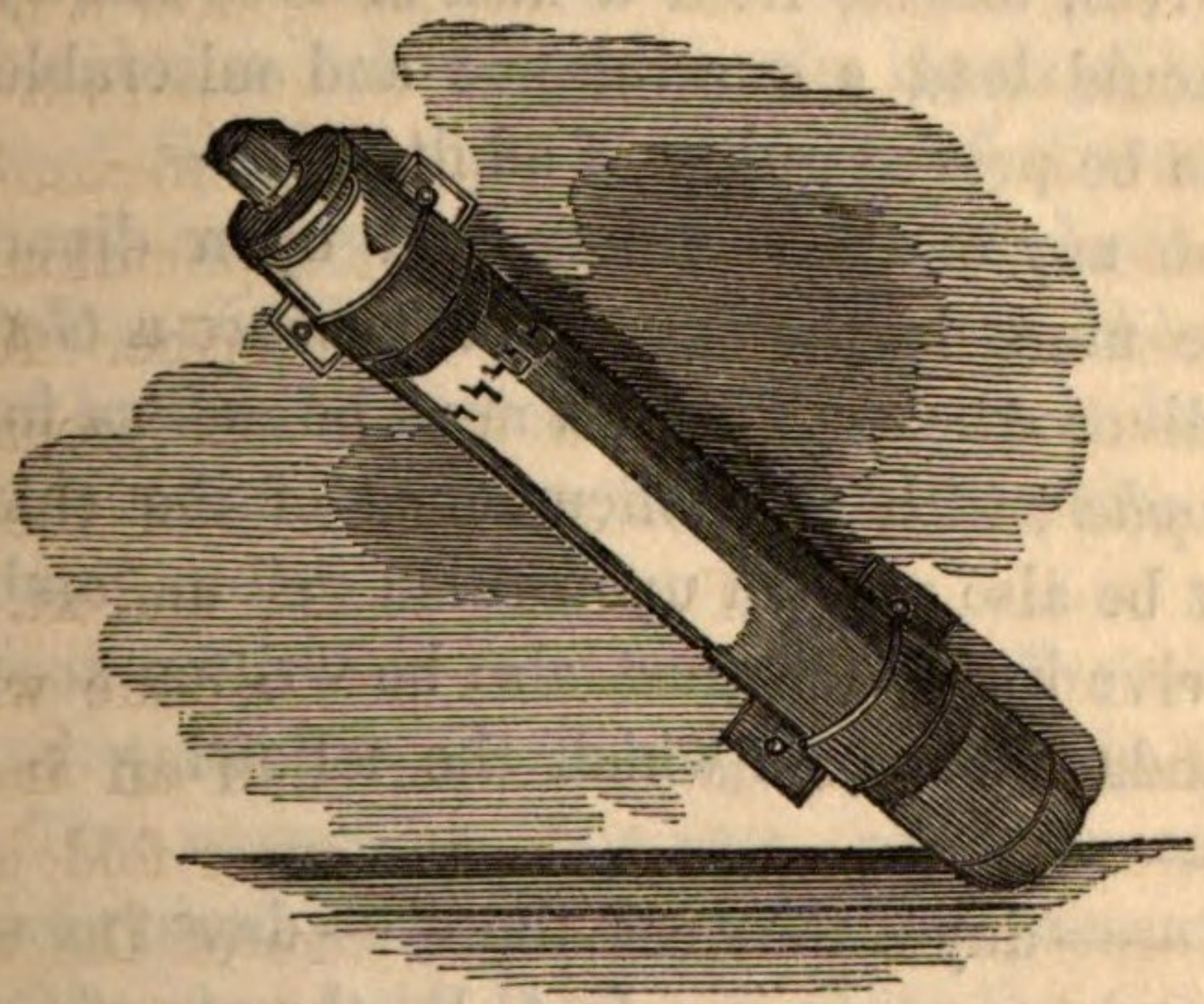
The bride and the bridegroom now taste of the wine; when the latter takes out the ring, and, in presence of all the party, puts it on the bride's finger; and, repeating after the rabbi, in Hebrew, he says,—"Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel." Then the rabbi takes the *Kethuvah*, or marriage contract—which is written in Chaldee—and reads it aloud in that language. Although the parties are not able to understand the reading, it contains, nevertheless, all the items essential to such a contract. When the *Kethuvah* has been read, the *Chazan* takes another glass of wine, and says,—"Blessed art thou, O Lord our God, King of the universe, who hast created every thing for thy glory. Blessed art thou, O Lord our God, King of the universe, who hast created man in the image of the likeness of His form, and prepared for him, of Himself, a lasting fabric. Blessed art thou, O Lord, the Creator of man. She that was barren shall rejoice and delight in the gathering of her children unto her with joy. Blessed art thou, O Lord, the rejoicer of Zion and her children. With joy shalt thou rejoice those loving friends, even as thy Creator rejoiced thee in the garden of Eden eastward. Blessed art thou, O Lord, the rejoicer of the bridegroom and the bride. Blessed art

thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, delight and song, pleasure and sympathy, love and brotherhood, peace and friendship. Speedily, O Lord our God, let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the merriment of the bridegrooms from out of their canopies, and youths from their musical feasts. Blessed art thou, O Lord, the rejoicer of the bridegroom with the bride. Blessed art thou, O Lord, our God, King of the universe, the creator of the fruit of the vine."

After this, the bridegroom and bride taste of the second glass of wine. Then an empty glass is laid on the floor, the bridegroom stamps upon it and breaks it, when all present cry out *Mazal Tov* (מזל טוב) *i. e.* good luck. The ceremony is now over.

Mezuzah.—The young Jew being now a head of a family, one of his first duties is to prepare a *Mezuzah* (מזוזה) for his door-posts. The word *Mezuzah* simply means door-post; but in its present application signifies an implement which we shall now describe. A piece of vellum—about three inches square—is prepared, and on one side the two following passages of the law are written in Hebrew,—Deut. vi. 4—9; and xi. 13—21. The writing being finished—which is done with great care—the vellum is folded about half an inch wide, the writing being inside. On the outer fold is written the Hebrew word *Shaddai* (שדי), one of the names of the Almighty. It is then deposited in a case of tin or lead, or a glass tube, which has a hole opposite to the

word *Shaddai*, that it may be seen when passing by. A hole is pierced through both ends of the case, that it may be nailed to the door-post. It is always fixed in a slanting position, on the right hand side going in. This must be done by the master of the house himself, in doing which he says the following blessing:—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to fix the *Mezuzah*." The same must be done with every door in the house. The pious Jew never goes out to his daily avocations without kissing the *Mezuzah*; or seldom passes from room to room without bowing to it. When the family removes to another dwelling, the *Mezuzah* is also removed, unless the vacated house is to be tenanted by Jews; in that case, removing it is not required. The observance of the *Mezuzah* is founded upon the above passages in the Pentateuch, the Jewish teachers holding



THE MEZUZAH.

that by writing the law upon the posts of the house, and on the gates, is meant the *Mezuzah*.

DIVORCEMENT.—Notwithstanding the sacredness of the marriage tie, it happens in the Jewish community, as among their Gentile neighbours, that persons thus united may desire to be separated. This is founded upon the following passage in the Pentateuch :—"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her ; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."—Deut. xxiv. 1. There is a difference of opinion as to what is included in the word *uncleanness ;* it is, however, generally agreed, that it includes everything that may give real offence to the husband. The British Jews, as far as we have learned, are not allowed to divorce their wives, unless, from a lack of love and sympathy, they should lead a quarrelsome and miserable life, or that she be proved guilty of adultery.

When any one has determined upon divorcing his wife, he must, in the first place, procure a *Get* (גט), or bill of divorcement. This *Get* must be *written* in Hebrew by a *Sopher*, with the concurrence of the chief rabbi. It must be also written upon ruled vellum, and contain just twelve lines. It must also be written according to the standard form, of which the following is a translation :—

"On —— day of the week, the —— day of month ——, in the year ——, at ——, I, A. B., the son of C. D., and whose place of abode on this present day, is in the

city of ——, do voluntarily divorce thee, and put thee away, and make thee free; thee, E. F., daughter of G. H., whose place of residence is this day in the city of ——, who hast hitherto been my wife—and, behold, by this act thou art divorced, put away, and made free—and I do hereby permit thee to marry whom thou pleasest, and no man shall have power to hinder thee from this day forward—and behold, thou art free to any man—and this instrument shall be to thee a bill of divorcement, a putting away, and freedom, according to the Law of Moses and Israel."

When the *Get* is prepared, and the fixed time for performing the ceremony is come, which is generally after the morning service, the parties meet at the appointed place. There must be ten witnesses present, beside the two that subscribe it, who, by the bye, must have each a distinct pen to sign with. The Rabbi puts several questions to the husband; and if he finds him determined in his course, the *Get* is read and duly signed. The husband then delivers it into the hands of his wife, and says—"Behold, this is thy bill of divorcement, and thou art hereby divorced from me, and art free to any other man." The ceremony being over, the woman is enjoined by the Rabbi not to marry again in less than ninety days. She is now a *Gerushah* (גרושה), or disbanded one.

Should the husband be abroad when divorcing his wife, he must appoint a messenger to convey the *Get* to her. The messenger, however, must be specially appointed for that purpose, and must be present when the husband ordered the *Sopher* to write the *Get;* and, moreover, he must be present at the writing and signing

thereof. All being ready, he receives the *Get* from the husband in the presence of two subscribing witnesses, when the husband says the following formula, —"Take this bill of divorcement, and deliver it to my wife, in any place wheresoever thou canst find her, and thy hand shall be as mine, and thy act as my act, and thy delivery as my delivery. And I authorize and empower thee even to appoint another messenger, if needful, in order that the divorcement may reach her hands; and instantly the divorcement does reach her hands, either from thy hands or from the hands of thy messenger, she is divorced from me, and is free to any other man."

When the messenger finds the wife, he must deliver the *Get* into her hands in the presence of two witnesses, repeating the following words—"Behold this is thy bill of divorcement, which thy husband has sent unto thee, and thou art herewith divorced from him, and art free to any other man; and this bill of divorcement was written and signed in my presence."

There is another method of divorcement, which is called *Get ngal Tenai* (גט על תנאי) a conditional divorcement. This is usually done when a husband goes to any remote part of the world for a length of time exceeding three years. Upon such an occasion the *Get* is drawn up to the following import—"That unless the husband returns to his wife, or sends for her to reside with him abroad, within the time therein specified, all former agreements, contracts, deeds, and other matrimonial engagements between them, are to be, and to remain cancelled and destroyed, and totally null and void for ever after—and that it shall, is, and may be,

from and after the expiration of the time, specified in the bill of divorcement aforesaid, lawful for her to dispose of herself in marriage to whom she pleases, the same as if no marriage had ever subsisted or been contracted between her and any other person heretofore. And that the aforesaid conditional bill of divorcement shall, at the end of the time therein set down for the husband's return, in case of his not returning, be deemed an absolute bill of divorcement, irrevocable for ever." The *Get* is read by the Rabbi, and signed by the parties, in the presence of a *Minyan*. The ceremony being over, the *Get* is delivered to the custody of the wife.

Sometimes Jewish parents marry their children at a very early age, although the marriage cannot be consummated until they reach the years of maturity. Under such circumstances, if a girl under ten years be married to a man whom she loved not, she is entitled to a divorcement till she be of age, *i. e.* twelve years and a day. This she does in the following manner. She seeks out two witnesses, who are men of good character in the Jewish faith, when she declares to them that she will not have such an one. This declaration they put down in writing, sign it, and deliver it to her; when she is at liberty to marry whom she pleases.

The divorced couple may marry again if they choose. This has occurred in many instances. But if the divorcement took place for adultery, they are never allowed to come together a second time—nor is she to marry the person implicated with her in the guilt; but she may marry any one else.

IV. We have now to treat of the last stage of the Jew's earthly pilgrimage—death and its consequences.

When a Jew is informed of the sickness of any of his relations or friends, it is his incumbent duty to visit them as soon as he possibly can. On entering the chamber of the sick, the pious repeat the following passage: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all those who hate thee." (Deut. vii. 15). And he said, "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, then I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord who healeth thee." (Exodus xv. 26). "I create the fruit of the lips; Peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him." (Isaiah lvii. 19.) On leaving they say, "O may God send thee a speedy and a perfect cure, and unto all the patients of Israel."

The invalid has many prayers and confessions to say, too long to be here repeated. If he be unable to say or to read them, it is done for him. He is now urged to confess and repent his sins; and if guilty of inflicting an injury upon his fellow man, he is exhorted to obtain his pardon.

Should he recover from his illness the first place he is to visit is the Synagogue, to thank the Almighty for his kind mercies. Standing on the reading-desk, before the scroll of the Law, he repeats the following thanksgiving in the presence of the congregation, "Blessed art thou, O Lord, my God, King of the universe, who

dispensest kindness even to the guilty, and hast bestowed also much kindness upon me." To this the congregation respond, "May he who hath bestowed much good upon thee, ever continue to grant thee every felicity." The days selected for doing this are Mondays and Thursdays, being the appointed week days upon which portions of the Law are read. In case a Synagogue were not within his reach, he may convene a *Minyan* in any private place, and there repeat the thanksgiving. It is customary also, according to the ability of the party, to give alms to the poor, and to offer donations for benevolent purposes. The most religious, moreover, keep an anniversary of their recovery, as a day of remembrance, which they spend in prayer and fasting. Should the recovered person be a minor, his parents are bound to perform these duties for him.

If, however, the patient become worse, great care must be taken that nothing be done which might accelerate his death. This is so strictly persevered in, that when death appears inevitably to be his doom, even medicine or a drop of water is not administered, unless he expressly desire it, lest it should hasten his dissolution, as it would render the administrer guilty of shedding blood. The patient is now acquainted with his dangerous condition, and advised to make the best of what time remains, so as to reconcile himself with his Creator. "Man may," we are told, "in *one* moment, by *one* pious deed, acquire eternal life." Therefore, he must apply himself to prayer and supplication; but if unable to do it himself it must be done for him.

It now becomes his duty to bestow upon his children his last blessing. After washing and cleansing his hands,

he puts them on the head of each, and says, "God make thee as Ephraim and as Manasseh" (Gen. xlviii. 20). "The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace" (Num. vi. 24, 26). "O may the spirit of the Lord rest upon thee, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord" (Isaiah xi. 2). When he has thus blessed them all, he is to repeat as follows: "The angel which redeemed me from all evil, bless the lads; and let my name be called on them, and the name of my fathers, Abraham, and Isaac, and Jacob: and let them grow into a multitude in the midst of the earth." He then, according to his capability, exhorts them to walk in the faith of their fathers; observe the usual ceremonies during the time of mourning; and especially to say *Kaddish*.

He is to repeat, if able, a number of prayers and supplications, too long to be here inserted; the last, however, is as follows: "O may my sincere repentance, my trouble, my death, be an atonement for all my sins by which I have sinned, offended, and trespassed before thee during my earthly pilgrimage. For, verily, I have acted foolishly; my evil inclination has beguiled me. O God, doom not my soul to perdition, but grant me a portion in the garden of Eden, there to join the righteous of that region. Mayest thou deign me worthy of participating in the resurrection of the dead, and in the tranquil bliss of a future world, which is one and everlasting Sabbath—when my soul will feast on that abundance of good which thou hast laid up with thee

as an inheritance for the righteous; as vouchsafed by thy sacred word. I will cause those that love me to inherit substance; and I will fill their treasures. And may my soul be bound up in the bundle of life, and enjoy everlasting happiness with the pious and saints in the garden of Eden. Amen."

In the mean time notice is sent to the *Kabronim*, *i. e.* the Burial Society*, who immediately send four of the members to watch the sick both day and night till he has breathed his last. Their duty is not to leave the room until the corpse is put in the coffin, when their service is over. Whilst the patient is struggling with death, no one stands near the head or feet—as it is believed that at such time the *Shechinah*, or divine presence, rests on the head; and the angel of death, though invisible, at the feet.

When several prayers, &c. are repeated, *Igdal* and *Adon Ngolam* (יגדל אדון עולם) are recited in a very melancholy tone. But should the watchers perceive that the patient is on the point of dying, they must immediately cease chanting these compositions, and stand in a position that they may look him in the face, and repeat, as distinctly and solemnly as they can, the following passages:—

"The Lord reigneth—the LORD hath reigned; and the Lord shall reign for ever and ever."

"Blessed be the name of his glorious kingdom, for ever and ever." (Repeated three times).

"The LORD is the only God." (Repeated seven times).

"Hear, O Israel, the LORD, our God, is one LORD."

* Part ii., chap. 3.

The watchers must arrange to say ONE LORD at the very moment the sick is giving up the ghost. This is of the greatest moment: To enforce and illustrate its importance, it is said of the celebrated Rabbi Akkiva, when cruelly put to death by one of the Roman Emperors, that, repeating his confession in his dying moments, he uttered the words ONE LORD the very instant he breathed his last; and that a voice from heaven pronounced at the moment, "Happy art thou, O Rabbi Akkiva, whose last breath of life was a full acknowledgment of the unity of God. Thou art prepared for a life of future bliss."

About eight minutes after the soul has departed, the face of the deceased is covered; during these eight minutes, the corpse must not be touched; then a feather is laid on the upper lip; and when the watchers perceive that the breath is entirely gone, all present make a small rent in one of their garments, which, however, may soon afterwards be mended; and say the following blessing, "Blessed art thou, O Lord, our God, King of the universe, the righteous Judge." All Jews when they hear of the death of another Jew say the same. When the corpse has remained about an hour, on the bed, the following is repeated three times, "O house of Jacob come, and we will walk in the light of the Lord. The almighty and eternal God hath spoken, and proclaimed to the earth from the rising of the sun to the setting of the same. He shall enter into peace; they shall rest in their beds; for dust thou art, and unto dust shalt thou return." The corpse is then taken and laid on the floor, with its feet towards the chamber door. A little bundle of straw, or a pillow, is laid under the head—the hands

and feet laid in a straight position; and the body covered with a black cloth. A pewter plate, with salt, is placed on the breast; a basin with clean water, and a towel, are placed by it; and a lighted candle at the head. The water and towel are left there for seven days; and the candle or lamp for thirty days. All the water that was in the house when death took place is poured away, as well as that in the next three houses on either side.

The relations, from the moment of death until the interment, are called *Onenim* (אוננים) the afflicted; and as such are to abstain from meat and wine. They are also exempt from saying the daily prayers and blessings, from all ceremonial observances; and even from responding *Amen* when the blessings are repeated in their presence. They are allowed to go out, and attend to the preparing for the funeral. They are also allowed to attend to their personal cleanliness.

The hour of interment is fixed by the officers of the Synagogue, which must be, if possible, within twenty-four hours after the death. The way in which the demise and funeral were usually made known was the following: A Jew paraded the Jewish locality, holding in his hands a kind of copper money-box. The peculiar sound of the box when shaken was at once recognized; and the Jews flocked around the bearer, making their inquiries, and casting in whatever they pleased. This mode is now discontinued; the announcement of the event is only made known in the Synagogue; when the *Chazan* stops in the midst of the service, and mentions the name of the deceased and the hour of the funeral.

The shrouds being ready, the corpse is then washed.

It is laid on a plank, which is called the purifying board, with its feet towards the door. A clean sheet is laid over it, whilst the under linen garment is rent through, from the breast downward, and taken off. It is then washed with *luke-warm* water. The quantity of water must not be less than nine *cabbin*, or about nine English quarts. The water is poured upon the sheet, with which the corpse is cleansed, as it is forbidden to touch a dead body with the hand. The washing must commence from the head, and so downward to the feet. When the whole body is washed it is laid on its back, and the nails of the hands and feet are properly cleaned with a kind of pin made for the purpose. During these operations, as well as the following, no part of the corpse is uncovered.

The washing being thus finished, the body is now to pass under the ceremony of *Taharah* (טהרה) purification. The operators wash their hands in clean water, and wipe them very dry with a towel. Four persons now hold a clean sheet over the corpse—the wet sheet is removed, and nine *cabbin* of clean *cold* water are poured upon the bare body, commencing, as before, from the head downward. Previously to pouring this water of purification they are to repeat as follows: "And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And ye shall be holy; for I, the Lord your God, am holy.

"Purification! Purification! Purification!"

The body is then well dried with a clean sheet.

When the cap is put on the head, they say the following, "And he put the mitre upon his head." When they place it in the coffin, they say, "May he go to his appointed place in peace."

The purification board is then carefully cleaned and dried; and also the water spilt on the ground must be well dried. The water used for the purification must not be poured out where human beings might pass over it, but carefully lodged in a secluded place.

The coffin is generally made by Jews, and is exceedingly simple. It consists of only deal boards, merely smoothed and screwed together without any adornment. No distinction is made between the rich and the poor. The corpse is dressed—according to the Jewish custom, with a cap, breeches, shirt, neckcloth, a kind of surplice, and girdle—all of which are made of linen or common white cotton. Lastly, the *Talith* is put on the head, with one of the fringes torn. In Great Britain, however, this custom is not observed. The general way of dressing the dead, is, after putting the cap on its head, to place a sheet in the coffin, and wrap it over the corpse as a mantle; and then put on the *Talith* in the same way as the deceased used to wear it when alive. A small quantity of Jerusalem earth is then placed with the dead.

Before the coffin is removed, the relations and friends of the deceased are admitted to pay it their last visit. The face and feet are uncovered, when each, alternately, takes hold of the large toes of the feet, and asks his pardon for every injury they have done to him; and beg of his favourable mention of them in the other world. The mourners are now present—who are, parents for their children, children for their parents; husband and wife

for each other, and brothers and sisters for each other. The Rabbi stands on one side of the coffin, and the mourners approach in succession, on the other side, leaning on it; when the Rabbi takes a knife and cuts the edge of the upper garment, near the neck, and then tears it about a span further—which is *Keringah* (קריעה), rent. This is always made on the right side of the garment, and either in the coat or waistcoat of the male; but at the death of a parent, it is made on the left side, and in all the garments the mourner may have on, excepting the under linen garment and overcoat or mantle. This rent may be stiched up after the seven days of mourning, and properly repaired after the thirty days—except at the death of parents; then it can only be stitched up after the thirty days, but never thoroughly repaired.

The coffin being now closed, and covered with a black cloak, the corpse is carried to the grave, when the funeral procession follows. No female is permitted to join. In olden times females formed a separate procession; and lamentations were chorally sung by them and the males. The females and the music are now, however, entirely dispensed with. As it is considered a meritorious act to assist in the interment of the dead, the Jewish funerals are generally numerous; and every one is expected to aid, were it but for a few steps, to convey the deceased to his last resting-place.

When they arrive at the burial-ground, the coffin is carried into a hall, built for the purpose, called *Beth Chaiim*, (בית חיים) *i. e.*, house of the living. The coffin is then opened to see whether anything has been displaced; if so, it is adjusted. The lid being again

closed, the Rabbi repeats a prayer on the occasion. The corpse is then carried on à bier towards the grave. When they have advanced a few paces, they put it down, and all present say as follows—"Blessed art thou, O Lord our God, King of the universe, who hast formed you (*the dead*) in judgment; fed and cherished you in judgment; and killed you in judgment; and knowest the number of you all in judgment; and, in a future time, wilt cause you to live again in judgment. Blessed art thou, O Lord, the restorer of life to the dead." The corpse is then carried forward to the grave, which lies from north to south; and whilst it is lowered into the earth, those present say, "Let it come in peace to its appointed place." Returning from the grave, each plucks some grass and says, "They shall spring forth from the city, as the grass of the earth;" after which they wash their hands at a pump which has been erected for that purpose, and say, "He (*the Messiah*) will swallow up death for ever; and the Lord God will wipe away the tears from off all faces; and the rebuke of his people will he remove from off all the earth; for the mouth of the Lord hath spoken it."

Should many burials occur quickly after each other in the same family, the nearest surviving relation takes a padlock and locks it, and lets it down with the coffin into the grave, then throws away the key to another part of the ground. This is done to arrest the mortality in the family.

SHIVNGAH.—After returning from the grave, the time of mourning commences, which is called *Shivngah*, (שבעה) *i. e.*, seven, because it is to continue for seven

days. For these days the mourners are not allowed to do any manner of work, nor even to go out of the house. They are not to seat themselves upon a chair or bench, nor to wear their shoes, but to sit on the ground bare-footed. All kind of amusement is prohibited. Cutting the beard, washing, and changing of linen is not allowed—not even on the Sabbath; nor putting on the Sabbath dress on the Sabbath that falls on *Shivngah*. The only consolation they enjoy in this season of sorrow is the visits of friends. To visit the mourners is considered a meritorious act; consequently these are very numerous from relations and acquaintances, and even strangers. The door is thus left open to receive the visits of all who may come. The visitor makes no salutation on entering the room, as on other occasions, nor do the mourners pay any attention to him. If he feels inclined to be seated, he takes a chair without any ceremony, as a matter of course. On retiring, he says, "May the Omnipresent comfort you with all the mourners of Zion and Jerusalem." The first meals the mourners take after the interment of their dead are provided for them by their neighbours. These are called the *meals of condolence* (סעודת דבראה), and consist of hard-boiled eggs and bread. The poor are entirely provided for by their friends and neighbours during *Shivngah*—as they are not allowed to do any manner of work.

During *Shivngah*, the *Minyan* visit the mourners morning and evening to read the prayers. If they be inclined to read themselves, or to have any one to read to them, either in the Bible or some other religious work, those portions only must be selected that are

applicable to the state of mourning, such as the book of Job, or the Lamentations.

On the Sabbath that happens during *Shivngah*, the mourners are allowed to dress themselves, and go to Synagogue. They are not to enter, however, as usual, but to remain out at the door until the *Chazan* has read the service so far as the Psalm which receives the Sabbath, when the mourners also come in. On their entrance, the congregation move towards them, saying, "On towards the mourner." The Rabbi, accompanied by other officials, goes to meet them, and addressing them, "May the Omnipresent comfort you with all the other mourners of Zion and Jerusalem." The mourners then are seated, not in their usual seats, but on a certain bench at the bottom of the Synagogue, called, "the mourner's bench." This is their assigned place in Synagogue for twelve months.

Sheloshim.—When *Shivngah* is over, the mourners may resume their usual avocations, but are bound to observe *Sheloshim* (שלשים) *i. e.*, thirty days. During these thirty days all enjoyments and recreations must be avoided. They must neither bathe nor anoint themselves. Neither are they permitted to take off their beard, nor pare their nails, either of the hands or feet. When mourning for parents, the beard ought not to be removed for twelvemonths; but to this rule they seldom adhere, as business frequently compels them to mix among other people. The *Sheloshim* for parents is thirty-one days. When over, the mourners are not to indulge in their usual pleasures during twelve months. We are told that the observance of *Shivngah* and *Shelo-*

shim is founded upon the seven days' mourning for Jacob, and the thirty days' for Moses, recorded in Gen. l. 10; and Deut. xxxiv. 8.

KADDISH.—One of the most important duties following the death of a parent is the observance of the *Kaddish* (קדיש), *i. e.*, a prayer for the dead. It is the duty of every son, during eleven months succeeding the death of his parent, to attend Synagogue regularly morning and evening, and repeat the *Kaddish*. This is one reason why Jewish parents are so anxious for male issue; as females are not allowed to say it. When they have no male children they frequently adopt a son; and should that not be the case, they have societies to provide persons to say *Kaddish* for such parents. The *Kaddish* itself has no reference to the departed soul, but is a kind of laud to the Almighty. It is as follows—"May his great name be exalted and sanctified according to his will, in the world which he has created. May he establish his kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel speedily, and in a short time; and say ye, Amen. May his great name be praised for ever and ever. Praised, glorified, exalted, magnified, honoured, and greatly adored, be his holy name. Blessed be he, far above all blessings, hymns, praises, and expressions of consolation, that are repeated throughout the world; and say ye, Amen. May the fulness of peace with life be granted to us and all Israel; and say ye, Amen. He who maketh peace in the high heavens, he will bestow peace upon us and all Israel. Amen." The sons, therefore, go every morning and evening to Synagogue, and, at the

appointed time in the service, repeat it aloud, standing on the right hand of the reading-desk.

JAHRTSEIT.—The child is to keep an anniversary of the death of his parents, all his lifetime. This anniversary is generally known by the name of *Jahrtseit*, and must be held on the same day of the month as the parent died. A lamp or candle is lit, and kept burning all day; a *Minyan* meet at the observer's house, when he repeats the *Kaddish*, as during the days of mourning. It is customary also to fast on that day, unless the first anniversary falls on their Sabbath—in that case a fast is not held, nor on the following anniversary, whatever day of the week it may be.

Besides the observance of the *Kaddish*, it is the duty of children to repeat a certain prayer for their departed parents every year, on the three principal festivals, and to make offerings on the occasion. The prayer is as follows: "May God remember the soul of my honoured father, (A. B.,) who is gone to his repose; for that I now solemnly offer charity for his sake; in reward of this, may his soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob—Sarah, Rebecca, Rachael, and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen." The one for the mother is the same; and the one for other relatives reads thus—"May God remember the souls of my father and mother, my grandfathers and grandmothers, my uncles and aunts, my brothers and sisters, whether paternal or maternal, who are gone to their repose; for that I now solemnly offer charity for their sake: in reward of this, may their souls enjoy eternal life, with the souls of Abraham, Isaac, and

Jacob—Sarah, Rebecca, Rachael, and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen."

We have now described all the peculiar duties that belong to the male sex of the Jewish faith in their domestic capacity.

CHAPTER II.

THE JEWESS.

In a social point of view there is no more distinction made between the sexes among the Jews, than among their Gentile neighbours; but in a religious sense there is a deep line of demarcation made between male and female. The females constitute no part of the congregation: consequently they are separated from the males; nor are they allowed to join in any part of the public worship. All the duties of congregational worship, whether in a private *Minyan* or in the Synagogue, devolve entirely upon the male portion. On account of this religious difference the Jew is taught to repeat in his daily prayers,—"Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman." The Jewess, on the other hand, says,—"Blessed art thou, O Lord, King of the universe, who hast made me according to thy will."

When any Jewish mother gives birth to a girl, no ceremony is to be performed—as in the bringing up of a boy—excepting that of giving her a name. This

is generally done on the fourth Sabbath morning after its birth. On that occasion the mother, accompanied by female friends, goes to Synagogue, when the husband is called up to the reading of the Law. The name of his daughter is announced, and he offers a sum of money, according to his ability, to the treasury of the Synagogue. The service being over, the parties return to enjoy a repast prepared for the occasion.

It is the duty of the parents to teach the authorized daily prayers to their daughters, as well as to their sons; but not to use the *Arbang Kanphoth*, the *Tephillin*, nor the *Talith*. These prayers, not being very compatible with the domestic duties and peculiar wants of the female sex, are very much neglected. As supplementary to these, other prayers have been issued of late, translated from those in use in Germany, and, being in the vernacular language, are understood, and, it seems, are better adapted to their varied exigencies. This, however, has not been done by the authorities of the community, but by individual enterprise; nevertheless, no obstacle having been thrown in the way, there is every reason to believe that piously inclined Jewesses will gradually avail themselves of their use.

When the young Jewess becomes a wife, all the peculiar household duties fall upon her. On her devolves the responsibility of the culinary department. She is now to see that all the food be of the kind, and cooked in the manner, agreeable to the Jewish faith. These, however, are only common-place duties: *the great duties* of her life are the following:—

1. To light the lamp for the Sabbath. Formerly the light universally adopted for the Sabbath in Jewish

families, was a peculiar kind of lamp with seven wicks; but now wax candles or gas are made use of, according to conveniency. The ceremony of lighting the lamp or candles, invariably devolves upon the wife. On Friday afternoon, when the Jewish Sabbath commences, the wife lights the lamp, generally walks three times round it, and, with uplifted hands, says as follows:—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath." When no wife happens to be in a family, this duty falls upon the widower, or the eldest male.

2. To offer the dough. On sabbaths and on festivals the Jews have a peculiar kind of bread, as we shall yet see. It is the duty of every Jewess to prepare this bread with her own hands. Therefore on every Friday, and on the days preceding all the festivals, after kneading the dough, she takes off a small portion, and puts it in the fire as an offering to the Lord. Whilst it is burning, she repeats the following blessing:—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to separate the dough." In London and other large towns, being so inconvenient, it is few that prepare their own bread but purchase it ready baked; Jewish watchers being appointed to overlook the baking thereof; and instead of the dough offering, they cut off a small portion of the bread, throw it into the fire, rehearsing the above blessing.

3. The next and last important duty is to attend to her own ablutions and purifications.

On Friday evening (the Jewish Sabbath eve) a

descant is read in the Synagogue, at the close of the service, on the importance of these duties, as follows:—"With what species of wick may the lamps be lighted on the Sabbath? and with which may they not be lighted? They may not be lighted with the moss which grows on cedars, nor with undressed flax, nor with pieces of silk, nor with a wick made of osier, nor with thread of the wilderness; nor with the scurf which gathers on the surface of the waters. They may not be lighted with pitch, nor with wax, nor with oil made from the gourd—nor with oil set apart to be burnt, nor with fat from the tails of animals, nor with tallow. Nahum the Mede, says, they may be lighted with boiled tallow; but the sages say whether it be boiled or not, they may not be lighted therewith. On the festivals also, they may not be lighted with oil set apart to be burnt. Rabbi Ishmael saith, they may not be lighted with the dregs of pitch, because of the honour due to the Sabbath. But the sages allow of all oils—with oil made of shumshamin, with oil of nuts, with oil of radishes, with oil of fish, with oil of gourds, with the dregs of pitch, and with naptha. Rabbi Tarphon saith, they must not be lighted but with oil of olives only. Nothing which grows on a stalk is proper to light with but flax. A slip of cloth, which hath been folded (for a wick) and not singed, Rabbi Eleazer saith, it is liable to pollution, and must therefore not be used to light with. But Rabbi Akkivah saith, it is not liable to pollution, and may be used to light with. A person may not bore an egg-shell and fill it with oil, and place it over the lamp, that it may drop therein; and though it be of earthenware, it is not permitted; but Rabbi Jehudah allows it.

However, if the potter had originally formed it new, it is allowable, it being but one vessel. A person may not fill a dish with oil, and place it beside the lamp, and put the end of the wick in it, so that it may attract the oil; but Rabbi Jehudah permits it. He who extinguisheth the lamp because he is afraid of Gentiles, of robbers, or out of melancholy, or on account of a sick person that he may fall asleep, is not guilty; but if his intention is to save his lamp, oil, or wick, he is guilty. Rabbi Josei allows it in either case, except the wick, because he thereby forms a coal. For three transgressions women die in child-birth—because they are not careful of their separation at proper periods—separating the first cake of the dough; and lighting the lamp for the Sabbath. A man is obliged to inquire of, and remind his household, on the eve of the Sabbath, near the dusk of the evening, concerning these three things:—Have ye separated the tithe? Have ye made the mixture? Light the lamp. If it is doubtful whether it be dark or not, they may not tithe that which they are certain is not tithed; neither may they dip the vessels, nor light the lamps; but they may tithe that which is dubitable, make the mixture, and cover the pots of food to retain their heat."

CHALITZAH.—After being united in the marriage state, the Jewish wife, as well as her Gentile neighbour, may become a widow. When such happens, and she be without issue, it is the duty of her husband's brother to take her in marriage, or to set her free to marry any other person; this ceremony of giving her leave to marry another, is called *Chalitzah* (חליצה), *i. e.*, the

taking off of the shoes, and is founded on Deut. xxv. 5—10. Should the living brother be born after the decease of the dead brother, he is not under obligation to marry his sister-in-law; or should he already be married, he is only expected to put her free, for without this freedom she cannot marry a second time. The ceremony is performed in the following manner:— The parties having informed the authorities of the fact, it is announced in the Synagogue in the evening that a *Chalitzah* will take place the following morning. After the morning service, according to the announcement, three Rabbies, the required witnesses, and the parties, meet; after hearing their statement, the Chief Rabbi questions the young man, and when he finds him determined not to marry his brother's widow, calls for the shoe. This shoe is of a peculiar make, and used for this purpose only. It is made of black cloth list, of pointed form, and two long laces attached thereto; it is always kept in the Synagogue. When brought forward, the Rabbi commands the man to put in on, after doing which, he twists and ties the laces around his leg. The woman is then led by the Rabbi to the man, and taught to repeat the following in Hebrew:—"My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother." In answer, he repeats:—"I like not to take her." The woman then unravels the knots, which is rather a troublesome affair, as she must do it with her right hand only,—takes off the shoe, throws it upon the ground, and spits before the man, repeating, after the Rabbi, the following:—"So shall it be done unto that man that will not build up his brother's house:

and his name shall be called in Israel, 'The house of him that hath his shoe loosed.'" All those present respond, "His shoe is loosed! his shoe is loosed! his shoe is loosed!" After this the Rabbi declares the woman free to marry whomever she may, and the secretary of the Synagogue gives her a writing to that effect, when the ceremony is over.

Sickness and death will overtake her also; but as the ceremonies of that important period are essentially the same with Jew and Jewess, we shall not recapitulate what we have already stated, but only remark here, that members of the Female Burial Society are to watch the *sick Jewess*, and perform all the duties to the corpse until placed in the coffin.

CHAPTER III.

DAILY DUTIES.

MORNING DUTIES.—Sleep is looked upon as a kind of death, when the soul departs from the body, but is restored again in awaking. Therefore the Jew is expected, when he awakes, to repeat as follows:—"I acknowledge before thee, the living and everlasting King, that thou hast returned my soul to me in thy great mercy and faithfulness." In this form of prayer it will be seen that the word LORD (Jehovah) is not introduced, as it would be irreverent to pronounce it before the washing of hands. Whilst asleep, when the soul is departed from the body, evil spirits, according to popular opinion, have rested upon it; consequently, immediately after rising, he must wash his hands and face,—a kind of purification,—to cleanse himself from all impurities of this minor death. He must not touch his face, or any other part of the body, before washing his hands; nor is it lawful to move four yards before this duty is performed; therefore the water must be near, and whilst performing the ceremony care must be

taken not to spill it upon the floor, nor to throw it, when finished, where human beings pass.

The ceremony is performed in the following manner: —Having arisen and dressed, he lifts up the vessel with his right hand, and puts it into the left, then he pours the water three times over his right hand, holding his fingers open, and extending them towards the ground. Placing the vessel in his right hand, he washes the left in the same manner. The face is next washed; after which he joins the palms of his hands, with the thumbs and fingers outstretched, and says,— "Lift up your hands to the sanctuary, and praise the Lord." This being done, he wipes himself, and repeats the following blessing:—"Blessed art thou, O Lord our God, King of the universe, who sanctified us with thy commandments, and commanded us to cleanse our hands." On performing his necessary evacuations, he says:—Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him pipes, tubes, veins, and arteries. It is certain and known before the throne of thy glory, that if but one of them was opened or stopped, it would be impossible for any to exist, or abide before thee. Blessed art thou, O Lord, who healest all flesh, and workest wonderfully."

The morning prayers are now to be recited; before doing which, it is not lawful to eat any food, or to do any manner of work. But as the Synagogue is the proper place to perform the devotions, we shall defer speaking of the morning prayers till we come to discuss the Synagogue service.

The washing or purifying of hands, is not a morning

ceremony only, but is one of the most important duties to be performed on various occasions. Bread is never eaten with unsanctified hands—they must undergo ablution up to the wrist, by pouring no less than a quarter of a *lug* of water over them. And in order to eat consecrated bread, the hands must undergo a second ablution, but a less quantity of water may be used. Besides this, the hands must be washed after every defilement. Many things pollute them, such as touching the feet, or any other part of the body that is usually covered,—performing the necessary evacuation,—entering into a house where a corpse lies,—touching the straps of the *Tephillin*,—the margin in a book of the Law, &c., &c.

Duties at Meals.—According to the Jewish notion, the table, during the time of meals, represents the altar of the temple, whereon the offerings were burned, and the dishes are compared to the offerings themselves. The tables, therefore, are to be carefully spread with a clean cloth, and salt to be laid upon it, in reference to the command, "Upon all thy offerings thou shalt offer salt." (Lev. ii. 13.) Bread must be eaten with every regular meal; and after washing their hands, the grace before the eating of bread is then repeated:—"Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth." Then they dip a bit of bread in the salt, which they eat as an offering to the Almighty. The meal being over, knives and forks must be removed, (because we are told no iron or steel was made use of about the altar,) when the grace after meat must be said; before which, how-

ever, it is usual to repeat the hundred and thirty-seventh Psalm on working days, and the hundred and twenty-sixth on Sabbath and festivals: the hands, also, ought to be washed.

The duty of saying grace belongs to the master of the house. It is customary for him to begin, by saying, "We will say grace," when those present answer, "Blessed be the name of the Lord, from henceforth and for evermore." If the company be ten, or more, then he says, "We will bless our God, of whose gifts we have eaten," when the others reply, "Blessed be our God, of whose gifts we have eaten, and through whose goodness we live;" to which he also responds, "Blessed be our God, of whose gifts we have eaten, and through whose goodness we live." But if the number be three, he says, "We will bless him, of whose gifts we have eaten;" when the others answer, "Blessed be he, of whose gifts we have eaten, and through whose goodness we live;" to which he again replies, "Blessed be he, of whose gifts we have eaten, and through whose goodness we live." The grace is then said; but as it is rather a lengthy one, our reader would probably not feel an interest in our transcribing it. We shall only add, that on the Sabbath and festival days, certain additional phrases are introduced, peculiar to those days, and that the working man is allowed to shorten it.

Various Blessings.—There are many other blessings to be used on different occasions, the principal of which are as follow:—

Before drinking wine:—"Blessed art thou, O Lord

our God, King of the universe, who createst the fruit of the vine."

Before eating any sort of fruit which grows on a tree :—" Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the tree."

Before eating any fruit which grows on the ground, or herbage, &c. :—" Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the earth."

After eating the same :—" Blessed art thou, O Lord our God, King of the universe, the Creator of numberless souls, and their wants, even of all that thou hast created, therewith to keep alive the soul of every living creature. Blessed art thou, Life of the universe."

Before eating flesh, eggs, fish, milk, cheese, &c., or drinking any liquor, except wine :—" Blessed art thou, O Lord our God, King of the universe, who causest all things to exist according to thy word."

Before eating food prepared of the five sorts of corn :—" Blessed art thou, O Lord our God, King of the universe, the Creator of the different species of food."

Eating new fruit, or wearing new clothes :—" Blessed art thou, O Lord our God, King of the universe, who hast preserved us alive, sustained us, and brought us to enjoy this season."

On hearing bad news :—" Blessed art thou, O Lord our God, King of the universe, the true Judge."

On thundering :—" Blessed art thou, O Lord our God, King of the universe, whose power and might fill the world."

At lightning :—" Blessed art thou, O Lord our God, King of the universe, who made the work of creation."

On seeing a rainbow:—"Blessed art thou, O Lord our God, King of the universe, who rememberest the covenant, is faithful to his covenant, and firm in his promise."

At the sight of the sea, if not having been seen for a month:—"Blessed art thou, O Lord our God, King of the universe, who formest the vast sea."

On beholding a king:—"Blessed art thou, O Lord our God, King of the universe, who hast imparted a portion of thy wisdom and glory unto flesh and blood."

On beholding a Rabbi:—"Blessed art thou, O Lord our God, King of the universe, who hast imparted his wisdom to those who fear him."

Beside the public daily prayers already mentioned, there is another private prayer, which every pious Jew and Jewess repeat before retiring, but too lengthy to be here inserted.

Food.—A broad distinction is made in articles of food, and the greatest importance attached to its observance. This refers principally, however, to the various kinds of flesh.

It is unlawful to eat of the flesh of any beast that does not chew the cud, and divide the hoof. This prohibition is founded upon Lev. xi. 3—7; Deut. xiv. 6—8. Of this class the swine are expressly forbidden (Lev. xi. 7, 8), the flesh of which is held in the greatest detestation.

There is no specific mark to decide between clean and unclean among the different kinds of poultry, consequently all those not prohibited by Moses, are considered

lawful. The forbidden ones are those enumerated in Lev. xi. 13—25.

Among the fish tribe those that have fins and scales are lawful, and all others are forbidden (Lev. xi. 9—12); consequently, all kind of shell-fish are unlawful.

It is unlawful also to partake of flesh and butter at the same meal, nor even are they to be placed on the table at the same time; but when meat is eaten, from two to three hours must elapse before any butter can be taken. This they found upon Ex. xxiii. 19.

For the same reason, also, cheese made by Gentiles is forbidden, which they call *Basar Vechalav* (בשר וחלב), *i. e.*, meat and butter. All the cheese they consume is made under the superintendence of a Jew.

Cattle and poultry must be slaughtered by a Jew, and according to prescribed rules; otherwise the meat is as unlawful as that of forbidden beasts. The rules concerning killing are exceedingly numerous and complicated; consequently the *Shochet* (שוחט) or killer, must be duly qualified for the profession, as we shall see in another chapter. The *Shochet* slaughters in a manner different from other butchers. The four legs of the beast being fastened, laid on its back, and secured by means of a rope, &c.; the *Shochet* grasps its windpipe with his left hand, in an instant with his sharp knife, gives the proper cut; and in a few moments the animal's life is extinct. The knife is made in a peculiar way, and must be kept according to the prescribed rules, otherwise the killing is unlawful. The stroke must also be executed according to prescribed rules, without which the meat is improper for use. For example—the wind-

pipe must be cut about three-quarters through—no more or no less: no more than three cuts must be made, and no fewer than two. A thousand other rules are to be observed, too numerous and complicated to be here stated; but the following are the principal things that make the killing irregular, and the meat unlawful.

1. *Delay.*—When the *Shochet* cuts a little of the throat, then stops and cuts again, and continues in the same manner till the act of killing is completed.

2. *Pressure.*—When the cutting is effected by pressure only, without passing the knife too and fro on the animal's throat, or cutting off the head or tubes by a single stroke, using the knife like a hatchet or sword.

3. *Concealment.*—When the knife is concealed or covered with any thing; as, for instance, if it is covered or hidden by the wool of the animal, or by a cloth; or if it is passed between the tubes, and the killing completed by cutting the tubes either upward or downward.

4. *Deviation.*—When the cutting is made beyond the bound or limits on the throat of the animal, or either above or below the proper limits.

5. *Tearing.*—When the tubes are forcibly torn away before the act of killing is completed.

As soon as the animal has done bleeding it is opened, and the *Shochet* examines the heart and liver, and especially the lungs, to ascertain whether they be sound and healthy; if so, he pronounces the meat to be *Kasher* (כשר), *i. e.* proper for use; but, if not, *Trephah* (טרפה), *i. e.* improper for use. This being over, another officer, connected with the killing department, commences his duties. This is the *Shomer* (שומר), or watcher. He has to seal the meat, which is done as

follows: He has a piece of tin, about three inches long and one wide; with a small hole in each side. He has also a small piece of lead, about an inch and a half long, having both ends flat and round. He then cuts through a small piece of the meat, affixes the tin thereto, bends the tin, and then puts the lead through both ends; thus secured it hangs down like a padlock. With a kind of vice he stamps on one end of the lead the letter א or ס, the initials of *Ashkenasim* and *Sephardim;* and his own name on the other side; and on the other end he stamps the word *Kasher* on one side, and the initial of the day of the week on the other side. When the carcase is cut up for retailing, the *Shomer* has to seal each separate joint; without which it is unlawful.

Moreover, it is unlawful to eat the hind quarters of any animal, unless a certain number of sinews that are in the thigh be taken out. This is done by the *Shomer;* but as the work is tedious, and, consequently, an extra charge is made, these quarters are not generally consumed by the Jewish community. This prohibition is founded on Gen. xxxii. 32.

The killing department in London is superintended by a committee composed of members of both communities—*Sephardim* and *Ashkenasim;* under whom there are five *Shochtim* and five *Shomrim*, who receive certain fixed salaries. These salaries are paid out of a kind of tax which is laid upon the meat in addition to the market price, and the remainder is divided between the four principal Synagogues. Every *Shomer* keeps an account of all that is killed by the *Shochet*, with whom he is colleague; and at the end of every six months the whole accounts are balanced. For example, in one

half-year were killed—oxen, 3,735; sheep, 11,166; calves, 1,037. After paying all expenses, there remained in the hands of the committee the sum of £245 5s. 2d., which was equally divided between the four principal Synagogues.

This mode of killing is adopted so that the blood may be entirely drained from the animal; it being an article of the Jewish faith not to eat the life of any creature, according to the command in Lev. iii. 17, and vi. 26. Consequently, before they dress it, it is placed in water for half an hour, and then in salt for an hour, and again washed with water, so that the blood may be perfectly extracted. For this purpose, a wooden tub and kind of sieve are made use of, peculiar to Jewish families.

Mixtures of certain natures are to be avoided. Such as grafting one kind of fruit upon a tree of a different kind; or sowing different seeds in the same ground; or allowing different species of cattle to engender; or wearing a garment mixed of linen or woollen. This they found upon the command—"Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee." (Lev. xix. 19.)

SECOND PART.

THE JEWISH RELIGION.

All the domestic peculiarities already explained are essential duties of the Jewish faith; in this chapter, however, we intend to portray the Jewish religion more directly, and lay it before our reader in all its workings.

The Jewish idea of religion is national; that is, in his estimation his faith and his nation are synonymous. To profess the one is to belong to the other; and to change the former is to deny the latter. Thus there is no line of demarcation between religion and nationality. One may be a pious Jew, and his neighbour an impious one; still, both belong to the same faith, and enjoy the same privileges. Therefore, there is no religious profession apart from the national compact,—no church distinct from the community. Such, also, is their general idea of Christianity—they look upon all in this country, whatever may be their individual character, as Christians; never considering that Christianity is an

individual faith; and that he only is a Christian who lives according to the dictates of the New Testament.

The principal dogmas of the Jewish faith are the *Shemang* and the Creed. The former is the most important of all—the first taught to the child and the last uttered by the dying. It consists of a sentence of the Law, declaring the unity of God, as recorded in Deut. vi. 4—9; the whole passage reading thus :—

"Hear, O Israel, the LORD our God is one LORD. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The Creed was framed by the celebrated Maimonides, a Rabbi of the 12th century. It contains the thirteen fundamental articles of the Jewish faith, which every Jew ought to believe, and rehearse daily.

1. I believe with a perfect faith, that God (blessed be his name) is the Creator and Governor of all created beings; and that he alone has made, does make, and ever will make, every production.

2. I believe, with a perfect faith, that the Creator (blessed be his name) is one God; and that there is no unity whatever like unto him: and that he alone is our God, who was, is, and will be eternally.

3. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor is he subject to any of those changes that are incident to matter; and that he has no similitude whatever.

4. I believe with a perfect faith, that the Creator (blessed be his name) is both the first and the last of all things.

5. I believe with a perfect faith, that to the Creator, (blessed be his name,) yea, to Him only, it is proper to address our prayers; and that it is not proper to pray to any other being.

6. I believe with a perfect faith, that all the words of the prophets are true.

7. I believe with a perfect faith, that the prophecy of Moses, our instructor, (may his soul rest in peace,) was true; and that he excelled all the sages that preceded him, or they who may succeed him.

8. I believe with a perfect faith, that the Law which we now have in our possession is the same Law which was given to Moses, our instructor.

9. I believe with a perfect faith, that this Law will never be changed; that the Creator (blessed be his name) will never give us any other law.

10. I believe with a perfect faith, that the Creator (blessed be his name) knoweth all the actions and thoughts of mankind—as it is said, "He fashioneth their hearts, and is fully acquainted with all their works."

11. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commandments, and punishes those who transgress them.

12. I believe with a perfect faith, that the Messiah will come; and although his coming be delayed, I will still await his speedy appearance.

13. I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator—blessed be his name for ever and ever.

Such are the principal theological dogmas. The Jewish faith, however, as a religious system, embraces the whole ritual of their worship, as set forth in their prayer books. These contain all the service of the Synagogue from the beginning to the end of the year; and every Jew faithful to his religion unites in it.

In this country there are three rituals, differing to a greater or less degree, and, consequently, dividing the British Jews into three communities. These are the *Ashkenasim*, the *Sephardim*, and the Reformed British Jews. To the first, however, the great majority of British Jews belong.

CHAPTER I.

THE ASHKENASIM (אשכנזים) COMMUNITY.

In the United Kingdom there are forty-one Synagogues belonging to this community, together with several in the British colonies. Every one of these Synagogues is constituted as a little community, carrying on its own affairs, independently of all others, and exempt from all outward control, except on certain points. With regard to these certain points, the Synagogues are all united, composing one general community; and having the authority over this community vested in one centre.

Beth Din.—This centre is called *Beth Din* (בית דין) *i. e.*, house of judgment; and is composed of the Chief Rabbi, and three colleagues—men considered eminent for their learning, wisdom, and piety. The Chief Rabbi, however, is the principal. The other members of the *Beth Din* can decide no question without his concurrence; whilst he, according to the nature of his office, has the authority to decide a variety of questions without consulting them. Consequently, he is called *Harav*

Av Beth Din (הרב אב בית דין)—the Rabbi, Father of the House of Judgment. He is the head of the *Beth Din* in virtue of his office as Chief Rabbi. The other members of the *Beth Din* are called *Daiianim* (דינים) *i. e.*, judges. They are nominated, and recommended by the Chief Rabbi; but must be approved of by the majority of the members of the various Synagogues before they are constituted. When once regularly established, they are to act for life, (unless they be found guilty of something unworthy of the Jewish faith,) and a certain salary is fixed for them.

The *Beth Din* sit regularly twice a-week—on Mondays and Thursdays. Besides deciding upon religious questions, the House of Judgment has to settle a variety of matters both social and civil; and these, we believe, constitute its principal business. All serious disputes and quarrels are brought there to be settled. Cases that would require among ourselves arbitration or law—in fact, all cases except those that are criminal—are decided by the *Beth Din*. No other punishment than that of fines is inflicted, and those of a religious nature.

THE COMMUNITY.—The Jewish community is composed of three kinds of members—the Cohen, the Levite, and the Israelite.

1. The *Cohen*—the Hebrew word for priest—is he who is considered to belong to the house of Aaron; and, consequently, a descendant of the priests. Whilst the temple and its service continued, it was the duty of the priests to offer the sacrifices; but since the dispersion of the nation the office of priest has become extinct. Those who are now called priests are not numerous in propor-

tion to the community; nor have they any public duties assigned them, except, occasionally, to pronounce a kind of blessing upon the congregation.

2. The *Levites* are those who are considered to belong to the tribe of Levi, but not of the house of Aaron. Under the Mosaic dispensation, they also had public duties to perform, but which are no longer in existence.

3. The *Israelite* means every Jew that has no pretence to either of the above distinctions.

Besides the officers that belong to each individual Synagogue, there are several offices and titles that appertain to the community as such. These are as follow:—

1. *Rabbi.*—Anciently, the term Rabbi merely signified a teacher, but, in modern times, it is a title of the highest distinction, and involves the greatest responsibilities. He has the oversight of the community committed to his charge; and upon him falls the responsibility of deciding all their questions. The candidate for this title is expected to be well acquainted with Rabbinical learning, and is to pass an examination before receiving his diploma. The Rabbinate is divided into two classes—the chief and the local; the chief exercises an influence over a community of Synagogues, whilst the local has only one, or a certain district within its jurisdiction.

The title of Chief Rabbi is conferred by an assembly of no fewer than three Chief Rabbis.

In Great Britain, as we have already seen, there is but one Chief Rabbi. The gentleman who now fills the office is Dr. Adler, a native of Hanover. The chair became vacant through the decease of Dr. Herschell,

when, in 1844, four candidates appeared in the field. These were, together with the present Chief Rabbi, Dr. Hirschfeld, of Wollstein; Dr. Hirsch, of Emden; and Dr. Auerbach, of Darmstadt. Each Synagogue had a right to vote: the number of votes, however, to be regulated by the amount of money contributed annually by the congregation towards the maintenance of the Rabbi. This adjustment was in proportion to one vote for every five pounds. Little was known of any of the candidates by the members of the various Synagogues; and several congregations declined to act; twenty-three, however, voted, when Dr. Adler was duly elected, by a vast majority.

The duties of the Chief Rabbi, besides the general superintendence of the community, as already mentioned, are the following:—To perform marriages in the London Synagogues; to deliver a lecture once a month in the great Synagogue, Duke's Place, and occasionally in others; to superintend the affairs of the *Shochet*, *&c.*, in London and the provinces; and to visit, as frequently as he can, the public educational establishments.

The title of Rabbi, or Local Rabbi, is conferred by a Chief Rabbi. In the United Kingdom there is but one Local Rabbinate, that of Manchester. The Jews of that town and neighbourhood, finding some difficulties in carrying on their affairs without an accredited leader to reside amongst them, determined, in 1851, to elect Dr. Schiller, a native of Hungary, to fill that office. This being accomplished, a deed of agreement was requested from the Chief Rabbi, to confer upon the Doctor the requisite titles, as well as to mark out the province of his jurisdiction.

2. *Morenu* (מורנו) means our teacher, and is a title of great esteem. It is only conferred upon Local Rabbis, or members of the *Beth Din*—individuals who have to decide upon religious questions for the community, or a congregation. To be called up to the reading of the law by the title of *Morenu*, is considered to be a very great honour. The privilege of conferring this title rests with the Chief Rabbi. A higher degree of honour is implied in the duplicate form of the word *Moreh Morenu* (מורה מורנו), and is only conferred on the Chief Rabbi.

3. *Chaver* (חבר), which, literally, means *associate*, is a title of honour, but inferior to that of *Morenu*. The privilege of bestowing this title is also with the Chief Rabbi, and is conferred more with reference to consistency and piety of character, than Jewish literary attainments.

4. *Sopher* (סופר), or Writer.—This is merely an avocation, and requires no qualification except an acquaintance with the mode of writing Hebrew, and a facility of executing it well. The *Sopher*, however, must be thoroughly versed in the forms of the various documents to be intrusted to him, and the ceremonies he is to comply with, especially in preparing a scroll of the Law.

5. *Menahelenu* (מנהלנו), which means *our guide*. This is quite a new title; consequently, we are unable to pronounce upon the degree of honour attached to it, except that it is superior to *Morenu*.

6. *Shochet* (שוחט) simply means a killer. We have already explained his office, and now we shall briefly state his necessary qualifications. The office of *Shochet* is divided into two departments—one for fowls, and

the other for cattle; and the candidate for either must pass an examination by three Rabbis, before receiving his diploma. No one is eligible for the office under thirteen years of age, or if denying the divine authority of the oral law. The questions upon which a candidate for the former department is examined, are the following:—1. Who is fit to kill? 2. What kind of animals and fowls are lawful? 3. On what part is the operation to be performed? 4. To what extent is the cut to be made? 5. What kind of knife must be used? 6. In what manner is the operation to be done? 7. How is the blood to be received? 8. What is the fit time for killing? 9. What makes the killing to be void? 10. In what manner is the blood to be covered?

Sueh are the questions proposed to the candidate; and if found sufficiently acquainted with the digest of answers, prepared from Rabbinical authorities, he receives a diploma which empowers him to kill in whatever country he may afterwards reside, The examination for the other department is much more complicated, and demands a great amount of knowledge and Rabbinical jurisprudence. This office is generally filled by the Reader of the Synagogue in places where the Jews are not numerous.

7. *Shomer* (שומר) *i. e.* Watchman. There are several kinds of *Shomrim.* One being for the meat, and connected with the *Shochet*, as already explained; others are *Shomrim* for the bread, and others for the cheese, and others for the Passover bread. All these are elected by the different committees who have the charge of these various departments. No particular qualification is

essential for the one or the other of these *Shomrim* except integrity of character.

8. *Mohel* (מוהל), or Circumciser. This is a distinct office in London, and other large towns where the Jews are numerous; but in small places it is generally performed by the Reader of the Synagogue. The profession is not considered an ecclesiastical one; nor is the *Mohel* to pass a religious or literary examination, but attains his distinction by practice and dint of skill.

We have now enumerated all the offices and titles that belong to the community, as apart from, and independent of, the Synagogue.

CHAPTER II.

THE SYNAGOGUE.

We need not say that by Synagogue is meant the Jewish House of Worship—all our readers are too well acquainted with Biblical matters to be ignorant of this. The word is derived from the Greek *Synagôge* (**Συναγωγη**), a place of assembly, and is the word made use of in the New Testament for the Jewish place of worship. The term employed by the Jews themselves in all written and printed documents is *Beth Haccnesseth* (בית הכנסת), *i. e.*, house of the assembly. In conversation, however, the common name is *shul*, from the German *schule*, which signifies a school, or a place for education. The English Jews frequently adopt the name Synagogue, especially in print; but *shul* is the common name, and made use of by the *Ashkenasim* in Europe and America.

In this chapter we shall give an account of all that belong to the Synagogue, under the following heads—The building, officers, service, music, membership, and revenues.

SECTION I.—THE BUILDING.—There is nothing peculiar in the exterior of the Synagogue to distinguish it as a Jewish place of worship; but in the interior there are several things exclusively Jewish.

1. It is divided into two distinct and separate parts. The floor is appropriated to the males, who are not allowed to be elsewhere. The floor is generally furnished with as many sittings as it will conveniently admit—not pews, as those generally adopted in Protestant places of worship; but a kind of open seats, or forms. Every form is divided into a number of sittings, with a box underneath each seat, and whoever rents a sitting, the box, for the time being, belongs to him, therein to deposit his prayer-book and *Talith*. There is no division between the sittings, but those who occupy the form sit side by side. The males—the occupiers of the floor or body of the Synagogue—constitute the congregation, of whom there must be ten above the age of thirteen—a *minyan*—otherwise the service cannot be proceeded with.

The gallery is assigned to the females. They are not allowed to sit in the body of the Synagogue, as they are not considered a part of the congregation. For the same reason, they have not the liberty to join in the service on any occasion. The gallery sittings are disposed of in a similar manner to those on the floor. In front of the gallery is a kind of lattice work; through this the females are permitted to witness the congregation worshipping; nevertheless, if so disposed, they cannot be prevented from singing and making melody in their *hearts* to the Lord.

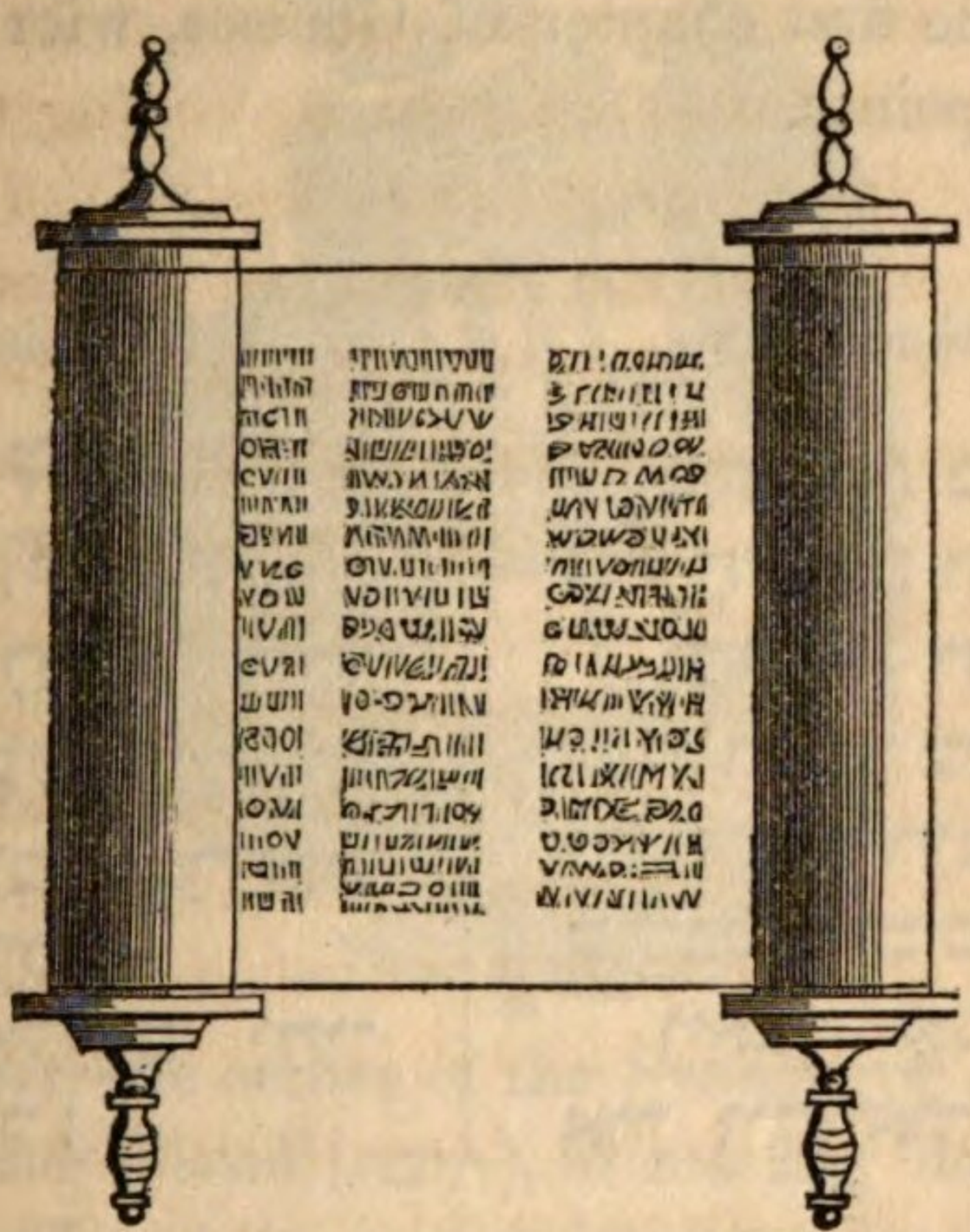
2. The next peculiar object is the *Heichel* (היכל), or

Ark. This is always situated in the east end of the Synagogue, to direct the worshipper towards the rising of the sun. The *Heichel* is a kind of large wooden chest, placed in a receptacle constructed for it, and, generally, beautified and adorned according to the taste and wealth of the congregation. In front of it, to screen it from the gaze of the congregation, hangs a large veil, generally made of velvet or silk. Several veils of various colours belong to each Synagogue, and are used on different occasions. One is for the week-days, another for Sabbath, and each of the others for the different festivals. If the wealth of the congregation admit, the veils are generally richly adorned with silver and other precious materials. Some are so much so, that it requires six men to move one from place to place.

This ark is intended as a depository for the law, on which account it is called *Aron Haccodesh* (ארון הקדש), *i. e.* the Holy Repository, and by which name it is commonly known.

And here we must pause for a short time, to explain to our reader, unacquainted with Jewish literature, some few things concerning the Law. We need not say that by this Law, or *Torah* (תורה), as it is generally called in the Synagogue, is meant the five books of Moses. A portion of the Law is read every Sabbath, as we shall yet explain. The copy from which it is read is not a printed one, but written. The material upon which it is written is vellum, and must be executed by a *Sopher*. It is about two feet wide, and of sufficient length to contain the whole of the Pentateuch. The Law is written in columns across the vellum, each end being fastened to a roller. The whole is wound

around the roller, on the right hand side, and when read it is unrolled from that, and wound round the other; on which account it is called a scroll.



It is also written without points; and here we must observe that, according to the Jewish mode of reading Hebrew, all the letters of the alphabet are only consonants, the vowel sounds being indicated by certain marks called vowel points. It is believed, however, that when the Hebrew was a living language, the Jews never wrote the points, only the consonants; and added the vowel sounds by dint of practice, just as the short-hand writer does. The vowel points were invented in comparatively modern times, to preserve, as much as possible, the ancient mode of pronouncing the language. The Hebrew Scriptures being thus committed to writing, without the points, the same rule is scrupulously ad-

hered to, as regards all the copies made use of in the Synagogue. To assist our reader to form an idea of what we mean we shall give an example of the first verses in the first chapter of Genesis, with and without the vowel points.

With Points.	Without Points.
בְּרֵאשִׁית בָּרָא אֱלֹהִים	בראשית ברא אלהים
אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃	את השמים ואת הארץ׃
וְהָאָרֶץ הָיְתָה תֹהוּ	והארץ היתה תהו
וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם	ובהו וחשך על־פני תהום
וְרוּחַ אֱלֹהִים מְרַחֶפֶת	ורוח אלהים מרחפת
עַל־פְּנֵי הַמָּיִם׃	על־פני המים׃
וַיֹּאמֶר אֱלֹהִים יְהִי־	ויאמר אלהים יהי־
אוֹר וַיְהִי־אוֹר׃	אור ויהי־אור׃

The *Chazan*, with an unpointed scroll of the Law thus before him, must read it, nevertheless, according to the vowel-point system, pronouncing each word as though it had the points and accents marked. This requires a great familiarity with the Law; and, in order to refresh his memory, every *Chazan* is expected to repair to the Synagogue the evening before the service when the Law is to be read, to recite the portion previously to himself.

When the scroll is completed and fastened to the rollers, it is put in a kind of tent-like cover, made for that purpose, and then deposited in the ark. This cover is generally made of silk, and richly ornamented. A crown of silver is then added, having a number of small bells of the same material.

3. Between the centre of the Synagogue and its west end stands the *Tevah* (תיבה), or reading desk. It is a kind of raised seat, in a circular form, its size depending, of course, on the size of the Synagogue. At the end next the ark stands the *Chazan*, to read the service, and on it all the officers of the Synagogue take their seats. The singers also, in some, are seated in the west part of it. The *Tevah*, however, is a modern thing in the construction of the Synagogue.

4. The most honourable part of the Synagogue is that near the ark; and the one least so is that next the doors, or its west end. All the sittings increase in honour, and, consequently, in price, as they are nearer the ark; and in in the gallery as they are nearer the front, to behold the ark. This is the reason why the Rabbi has his seat close by the ark.

5. In the west end of the Synagogue is a lamp con-

tinually burning, to represent the *Shechinah*, or the divine presence, as in the temple of old.

Whenever a new Synagogue is erected, or an old one repaired, it is customary to hold a kind of dedication before regular service is commenced. There is no universally established form of dedication; a brief account, however, of the one performed a few months ago, at the re-opening of the great Synagogue, Duke's Place, will give to the reader a general idea of this kind of ceremony.

The time appointed for commencing being arrived, the Chief Rabbi, followed by the wardens and other honorary officers, having scrolls of the law in their arms, twenty-eight in number, proceeded up to the entrance of the Synagogue, placed themselves under a crimson velvet canopy, supported by four of the stewards; and, the doors being shut, said:—

"Open unto me the gates of righteousness, and I will enter them, and praise the Lord." The doors being then opened, the Chief Rabbi and the rest entered in procession, with the scrolls in their arms, while the Reader sang as follows:—

"How goodly are thy tents, O Jacob—thy tabernacles, O Israel!

"O Lord! I have loved the habitation of thy house, and the dwelling-place of thy glory.

"I will come unto thy tabernacles, and worship at thy footstool."

The procession, preceded by eight young gentlemen, carrying baskets of flowers, which they strewed upon the floor as they went along, now walked up to the ark, during which the two Readers, assisted by the choristers, sang the following:—

"Blessed is he that cometh in the name of the Lord: we will bless you from the house of the Lord.

"Enter into his gates with thanksgiving, into his courts with praise.

"Come, let us worship and bow down: let us bend the knee before the Lord, our Maker.

"Serve the Lord with gladness: come into his presence with exulting song."

The procession then walked round the Synagogue seven times, with the scrolls of the law still in their arms; during each circuit one of the following Psalms was sung by the Readers and choristers, viz.:—xxx., xlii. 1—5, 6—11; xliii., cxxx., c., xxiv. This being done, the last in the procession walked up and placed his scroll in the ark; and, being followed by the rest, they all returned to their seats, when the readers and choristers sang the 29th Psalm.

The afternoon prayers being said, an ode of five verses was then sung by the readers and choristers, after which the Chief Rabbi, standing in front of the ark, delivered a sermon, founded upon Psalm lxxxiv. 1—3. After the sermon the evening prayers were read, and the whole ceremony concluded with the readers and choristers singing the 150th Psalm.

SECTION II.—THE OFFICERS.—We have already said that every Synagogue is considered a small community within itself, and conducts its own peculiar affairs independent of all others. To do this, a number of officers are appointed, into whose hands the various interests of the congregation are committed. These officers may be divided into three classes—governing, clerical, and lay.

I. The *Governing Officers* are those who have the

rule over all the affairs of the congregation, whether relative to that community in general, or to the Synagogue in particular. These are honorary officers, and consist of the following:—

1. *Parnassim* (פרנסים), or Wardens. The number generally is three, but sometimes two; and are elected to office in some Synagogues for two years, but in others only for one. Their duty is to superintend all the affairs of their congregation, whether in or out of the Synagogue. One of the *Parnassim*, for the time being, is the President of the Synagogue—the senior in some Synagogues, but all, every other month, in others—and without his permission no meeting can be convened, no marriage or funeral solemnised, nor anything else of importance can take place. He has also many privileges, too complicated to be here explained.

2. The *Gobah* (גובה), or Treasurer. His duty is to manage the receipts and expenditures, superintend the repairs immediately required in the Synagogue, or other premises belonging to the congregation; and all other business appertaining to the office of a treasurer.

3. *Gobai Tsedakah* (גבאי צדקה), or Overseer. His principal duty is the dispensation of charity to the poor, whether according to the regulated list of recipients, or casual applicants, agreeable to the regulations adopted by the congregation.

Here, however, we must observe that, in some Synagogues the two last offices are filled by one and the same person.

4. *Tove Hangeer* (טובי העיר), or Elders. These are elected from the members of the vestry, as kind of assistants to the honorary officers.

The above are all the ruling officers that belong to

every Synagogue, and such, briefly, are their respective duties. Out of these several corporate bodies are formed, the duties of which we shall now briefly describe.

(1.) *Asiphath Rashe Hangedah* (אסיפת ראשי הערה), or Committee Meetings. These are composed of the honorary officers and the elders. They meet monthly to deliberate upon all matters that are considered essential to the benefit of the congregation.

(2.) *Pekuda Hangedah* (פקודי הערה), or Vestry. It consists of all such members, who have either served, or paid the fine, for the office of Treasurer, and those who have served the office of Overseer for two years; and also of persons specially elected by the committee as honorary members. The vestry meet quarterly, and sometimes special meetings are called, to deliberate upon the general interests and government of the congregation. Some Synagogues, however, have no vestry meetings, only the committee, as above described.

(3.) *Auditors.* Three auditors are appointed by the committee from their own body, every year, to examine the accounts. In some of the new Synagogues this is done at a general meeting, and the auditors are to continue in office for three years.

(4.) *Building Committee.* Five persons are elected by the vestry every three years, who, together with the honorary officers for the time being, form a building committee, to whose care and management are intrusted the erection and all repairs of the Synagogue, and other premises belonging to the congregation, leases, &c. The committee meet every three months, and have the power to lay out, for current expenses, any sum not

exceeding two hundred pounds per annum. The members of this committee are eligible for re-election.

Having thus enumerated the governing officers, and their functions, we shall now briefly describe how they are elected.

Every year, at a certain time, a committee meeting is convened, for the purpose of nominating a list of members eligible for the honorary offices; after which the President has to call a meeting of all the members paying an annual rate of two guineas and upwards, for the purpose of electing such honorary officers from this list. All elections are decided by ballot, and determined by a majority; in no case, however, is any person considered elected as *Warden* unless he has four votes in his favour. If two, or more, have an equal number of votes, for any office, their names are put into a box, or glass, and the one which is first drawn out is deemed elected. Notice is then sent to the members so elected, and if no answer be returned within five days, such silence is considered as a refusal to serve the office, and the party is fined according to law. In such a case, the next person in rotation is considered duly elected, in lieu of him; but if there be no person having a sufficient number of votes remaining on the list, a new list is formed forthwith, and another day of election appointed, to be proceeded with in the same manner as the former. Any person elected to an office and thus refusing to accept the same, or, having accepted it, and neglecting to fulfil the duties of the same, must, within two months from such election or neglect, pay certain fines, as laid down in the rules of each Synagogue. A member, however, who had previously served any of these offices,

is subject only to half the usual fine. On the other hand, a member having accepted office, and resigning before the expiration of the time, must pay double the amount of the original fine.

Let us now see who are eligible for office; and the general rule is, that no one is eligible but *privileged members* of the Synagogue. To this we must add, that no person can be elected *Warden* unless he has served, or has been fined for the office of *Treasurer;* or has served that of *Overseer* during the term of three years. No person can be elected *Treasurer* unless he has served, or been fined for the office of *Overseer*. No person, also, can be elected *Elder* unless he has served, or been fined for the offices of *Warden* or *Treasurer;* or has served that of *Overseer* for three years. And, again, every person having served the office of *Overseer* for two years, or having served, or been fined for the office of *Treasurer*, becomes a permanent member of the *Vestry*. The following relations, also, cannot serve any of the above offices at one and the same time—viz., father and sons, brothers, father-in-law, and son-in-law.

At an early period after the election takes place, the names of the new officers are proclaimed in the Synagogue.

II. The CLERICAL OFFICERS are those who perform the religious service of the Synagogue. They comprise the following:—

1. *Chazan* (חזן), or Reader. The *Chazan* is the minister of the congregation. His duties consist in reading the public service of the Synagogue on the Sabbath, and in the week-time. He is also to attend every mar-

riage in the Synagogue, and the funeral of every privileged member, together with his wife and unmarried children.

There are generally two *Chazanim* belonging to each Synagogue, the elder called *Chazan Reeshon* (חזן ראשון), the first Reader; and the younger, *Chazan Sheni* (חזן שני), the second Reader. In large Synagogues there is also a third Reader, called *Bangal Kore* (בעל קורא), or Reader of the Law. His duty is merely to read the appointed portion of the Law on the Sabbaths.

It is the duty of the *Chazanim* to enter the Synagogue, arrayed in their proper costume (which is a black robe, and broad brimmed hat), at all times of prayer, at least five minutes before the time appointed for the commencement of divine service; and if they do not strictly conform to this law, they are liable to a certain fine for each neglect. It is also the duty of the *Chazanim*, or the *Bangal Kore*, if there be one, to go to Synagogue on the day prior to every Sabbath and festival, for the purpose of rehearsing the portion of the Law allotted for the occasion; to be careful to notice any error that may be in the scroll, which might altogether desecrate it, or require correction; and the neglect of such practice, or if any error be found when reading the same in the service, makes the Reader officiating for the time liable to a certain fine. The respective duties, however, of the two *Chazanim* are to be regulated by the committee.

2. *Shamas* (שמש), or Clerk. It is the duty of the *Shamas* to attend the service at all times, and to prepare, in due time, everything requisite for the performance of the same. He is also to attend to the observance of all the established laws and regulations of the congregation, and

to remind the officers thereof, as occasion may require. It is his province, also, to present the *Mitsvoth*, and announce the proclamations in the Synagogue; convey all letters and messages relative to the concerns of the congregation; and to see that the Synagogue be properly cleansed and lighted, &c. He is also, in conjunction with the *Secretary*, charged with the scrolls of the Law, &c., and to see that they are kept safely and in good order. He has, moreover, to attend all the marriages and also the funerals of privileged members, and that of their wives, and children under thirteen years.

The duties of the *Shamasim* and *Chazanim* are, on all occasions, considered reciprocal; hence, in all cases wher. both the *Chazanim* are not capable of performing their appointed service, from any cause whatever, the *Shamas* must take such duty upon himself; and, on the other hand, if the *Shamas* should be absent, from what cause soever, either of the *Chazanim* must officiate for the *Shamas*.

Should he neglect his duties, or conduct himself in any way unbecoming his situation, the *Parnassim* have the power to suspend him from his official duties until the same be submitted to a committee meeting, which must be convened within fourteen days of such suspension.

III. The Lay Officers are those who perform such duties as are considered common. They consist of the following:—

1. *Secretary*, whose duty is to keep the accounts of the congregation, take charge of the books and documents intrusted to his care, be present at all kind of

meetings, and take minutes of the same, issue summonses for convening meetings when so ordered, and manage all correspondence relative to the affairs of the congregation, according to the direction he may receive. He is also to keep a regular register of attendance of the officers of the Synagogue, and all others required to attend, whereby the President, &c., may become informed whenever any one be absent from his duty. Moreover, he is to register *Divorcements*, *Chalitsoth*, births, marriages, and deaths; and such other duties consistent with his situation, as shall be required by the governing officers; and must find security to the satisfaction of the committee, of from £200 to £500. In case he should neglect to fulfil his duties, or conduct himself improperly, the *Parnassim* have the power to suspend him from his office until the matter be submitted to a meeting of the committee, which must take place within fourteen days of such suspension.

2. *Collector*, whose duty is to collect all the moneys due to the Synagogue, according to the direction of the Treasurer and Secretary. He is to deposit the same at such place as is appointed by the committee, and is not to retain in his possession more than £20 to £30 at any one time. He is also to find securities to the satisfaction of the committee to the same amount as the Secretary.

3. *Beadle*, whose duty is to attend the Synagogue at all times of worship, to open and shut the Synagogue in due time, light the Synagogue candles, prevent all noise or disturbance in the passage, yard, or doorway of the Synagogue, convey the canopy when a marriage ceremony is to be solemnized, carry messages, and perform

any other duty that may be required by the ruling or governing officers. In case he neglects to perform his duties, or conduct himself improperly, the *Parnassim* are empowered to suspend him from his situation, until the matter be submitted to a meeting of the committee, which must take place within fourteen days after such suspension.

The above are all the salaried officers of the Synagogue, both clerical and lay; and we have now only to add a few words on their qualification, election, and salary.

1. The qualification necessary for a *Chazan* is a capability of reading the service according to the prescribed rules. A candidate for this may be a native of any country, and a member of any congregation. Until lately, all those who filled this office in the British Synagogues were foreigners, principally of Poland and Germany; now, however, two or three English Jews officiate in this capacity.

A candidate for the office of *Shamas* must possess similar qualifications to those of a *Chazan*.

The reader may judge of the necessary qualifications of the other salaried officers from the nature of their duties. But they must be members of the congregation.

2. The election of any of these officers is managed in the following manner :—

On all such occasions a *Cherus* (כרוז), proclamation, is made in the Synagogue on a Sabbath, declaring the nature of the office, the necessary qualifications of the candidates, and the last day for receiving applications. These particulars are likewise affixed on the outside of

the Synagogue. The Committee then decide upon the admission of the approved candidates; and also fix upon the day and hour of election—which must be proclaimed in the Synagogue, and affixed to the outside thereof in due time. All who pay an annual rate to the Synagogue have a vote, except those in arrears, and those who have not been members of the congregation six months previous to such election. But in order to prevent unfair votes, a list of the members entitled to vote is prepared, and laid before the President on the day of election. When the time has arrived, every voter casts his nomination into the box, and the candidate who has the greatest number of votes is declared duly elected.

3. With respect to salary, we have only to say that the *Chazanim* and *Shamasim* have fixed salaries; and are also entitled to certain fees for attending marriage ceremonies. The Secretary and Beadle have fixed salaries. The former is also entitled to certain fees for registering births, marriages, burials, &c. The Collector has no fixed salary, but is remunerated by a certain poundage on the sum collected, as settled by the Committee.

We have now enumerated all the officers that belong to the Synagogue; and before we dismiss this subject, we wish our reader to understand, that no meeting is held in connection with the Synagogue apart from the public service but the meetings for business already mentioned. In some Synagogues, however, a meeting is held once in every month, except those of *Tishri* and *Nisan*, which consist of the honorary officers, together with two members of the vestry, according to rotation,

for the purpose of adjusting personal disagreements among the congregation.

A kind of general meeting is also held, composed, in some Synagogues, of the vestry and a definite number of the members of the congregation; but in other Synagogues, of the honorary officers, and all members who pay a certain annual rate to the Synagogue. These general meetings, like all others, are held at the Synagogue chambers; and are convened, generally, for particular purposes.

All private meetings, *i. e.*, all meetings apart from public worship are regulated according to the following laws:—

All such meetings must be held in the Synagogue chambers, and be convened by order of the President, at such a time as he may think proper; but the summons for which, must be issued at least one week prior thereto.

Fines for non-attendance are previously fixed by the President, and those who are absent when the Secretary calls over the names, are considered as fined, unless the party has sent an apology in writing, which must be approved of by a majority of the members present. But no apology is admissible from a Warden, Treasurer, or Overseer; except in cases of indisposition.

Any person quitting a meeting before its termination, without the permission of the President, is fined as if for non-attendance.

All matters proposed for consideration are decided by a majority of the members present. Should the votes in any case be equal, the President has a casting vote in addition to his own.

The Secretary must attend and take minutes, in a book appropriated for that purpose, of the transactions of each meeting, which must be signed by the President and countersigned by the Secretary at the conclusion thereof.

Should the President be absent from any meeting, the chair is taken by one of the other Wardens, and in their absence, by the Overseer; and in default of the presence of all these officers, one of the members present is elected, and has for the time being all the authority of the President.

Any seven members have the power to require the President to convene a meeting for any special purpose. Such requisition must be in writing, stating the object required, and signed by all the parties, on the receipt of which the President must convene the meeting as early as the case requires; the time ought never exceed fourteen days. Should the President, from any cause, neglect to do so, the duty devolves in succession on the other Wardens, Treasurer, and Overseer; and lastly, the seven Elders. It is in the power of the President to convene special meetings whenever he finds it requisite.

Section III.—The Service.—Before we describe the service of the Synagogue, let us premise a few general remarks on its outward appearance.

One singularity, in common with the Society of Friends, is, that all present wear their hats. To uncover the head is, in their estimation, disrespectful; consequently, they not only wear their own hats, but also oblige visitors to do the same.

Again, they do not kneel in any part of the service

all the year round, except on the first two days of the year, and the Day of Atonement. On all other occasions, both private and public, they never bend the knee to pray, but perform their devotions either sitting or standing.

Another peculiarity is, that the males (who, in fact, as we have before observed, constitute the congregation) wear a kind of scarf, having fringes, and of similar manufacture to the *Arbang Kanphoth*, already explained. This scarf is called *Talith*, (טלית,) and varies in dimensions and value according to the circumstances of the wearer. Rich Jews have it made of silk, and adorn it with silver or gold. Its religious value, however, depends upon its fringes, the same as the *Arbang Kanphoth*. In fact, the *Talith* is only a substitute for the *Arbang Kanphoth*. In repeating the prayer *Vaiyomer Adonai el Mosheh*, every one is obliged to kiss the fringes when the word fringe is mentioned, which is three times in course of the prayer; but the *Arbang Kanphoth* being worn under their dress, and thus difficult to get at the fringes, the *Talith*, for convenience sake, was substituted for it. Originally, *Talith* was the name of both, with this difference—the one worn under their dress was called small *Talith*, and the other great *Talith*. Modern Jews, however, call the former *Arbang Kanphoth*, and the latter simply *Talith*.

With these few remarks premised, we shall now come to the service; and here let our reader understand, that the Synagogue service consists entirely of reading and singing, prayers, and certain portions of the Scriptures, &c., as prescribed in their formularies, or prayer-books. No sermon or lecture constitutes a part; neither is any

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commentary made upon any portion of Scripture; but they keep rigidly to performing their liturgies, which we shall now describe. And that our reader may the better comprehend us, we shall divide the service into two parts—that of the week, and that of the Sabbath.

1. The Week Service. This is to be held, properly speaking, three times every day—namely, in the morning, in the afternoon, and in the evening.

(1). The proper time for this morning service is as soon as possible after the dawning of the day; and the Jew ought to do no manner of work, nor eat any food before performing his morning prayers. All Synagogues, however, do not commence service at exactly the same time. On entering, it is customary to bow towards the ark, and to say as follows:—"How goodly are thy tents, O Jacob—thy tabernacles, O Israel. And in the greatness of thy benevolence, will I enter thine house; in reverence of thee will I bow down towards the temple of thine Holiness. O Lord! I have loved the habitation of thine house, and the dwelling-place of thy glory. I therefore will worship, bow down, and bend the knee before the Lord my maker. And I will offer my prayer unto thee, O Lord, in an acceptable time. In thine abundant mercy, O God, answer me in the truth of thy salvation."

When arrived at his seat, he takes his *Talith* out of his box, and before putting it on, he repeats the following blessing—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to be enveloped in the fringes."

He then covers his head with the *Talith*, and says, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life—in thy light shall we see light. O, extend thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart." Then putting on the *Tephillin*, as already explained, (p. 23,) he is prepared to join the congregation in the public service.

The most important parts of the service are the

Shemang and *Shemonah Ngesrah.* The *Shemang*, (שמע) which means *hear*, comprises the following portions of the Law—Deut. vi. 4—9; xi. 13—21; Numb. xv. 37—41. The whole are called the *Shemang*, because the first passage begins with that word.

The *Shemonah Ngesrah* (שמונה עשרה) literally *eighteen*, is an appellation for certain prayers. The Jews believe that these prayers were composed by Ezra and the men of the Great Synagogue. Originally they were only eighteen in number, hence their name. Another was added to these by Rabbi Gamaliel, who flourished about the end of the first century; or, as others hold, by Rabbi Samuel the little, one of Gamaliel's disciples. This prayer was composed on account of the great increase of those who renounced Judaism and embraced Christianity; and now stands twelfth in the Synagogue service. Some critics, however, maintain that the whole *Shemonah Ngesrah* is of a much later date—that their language and sentiments prove them to be posterior to the destruction of Jerusalem. We shall now present them as they stand in the Synagogue service, merely premising that, as they now are in the prayer-book of the *Sephardim*, there are slight differences.

1. Blessed art thou, O Lord, our God, and the God of our fathers—the God of Abraham, the God of Isaac, and the God of Jacob; the great God, powerful and tremendous; the most high God! bountifully dispensing benefits—the Creator of all things, who, remembering the piety of the fathers, will send a Redeemer to their posterity for his name's sake in love. O King, thou art our Supporter, Saviour, and Protector. Blessed art thou, O Lord, the shield of Abraham.

2. Thou, O Lord, art for ever powerful—thou restorest life to the dead, and art mighty to save. Causing the wind to blow, and the rain to descend—sustaining, by thy benevolence, the living; and, by thine abundant mercies, animating the dead—supporting those that fall, healing the sick, setting at liberty those that are in bonds; and performing thy faithful words unto those that sleep in the dust. Who is like unto thee, O Lord, most mighty! or who may be compared with thee, the King who killeth and again restoreth to life; and causeth salvation to flourish! Thou art faithful to bring to life the dead. Blessed art thou, O Lord, who raisest to life the dead.

3. Thou art holy, and holy is thy name; and the saints praise thee daily. Blessed art thou, O Lord, holy God.

4. Thou favourest mankind with knowledge, and teachest them understanding. And let us be favoured with knowledge, wisdom, and understanding. Blessed art thou, O Lord, the favourer of knowledge.

5. Return us, O our Father, to the observance of thy law; and draw us near, O our King, to thy service; and convert us to thee by perfect repentance. Blessed art thou, O Lord, who vouchsafest repentance.

6. Forgive us, we beseech thee, O our Father, for we have sinned—pardon us, O our King, for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord, who art gracious and ready to pardon.

7. O look upon our afflictions, we beseech thee, and plead our cause; and redeem us speedily, for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord, who redeemest Israel.

8. Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our praise. O, grant us a perfect cure for all our wounds; for thou art an omnipotent King— a merciful and faithful Physician. Blessed art thou, O Lord, who healest the diseases of thy people Israel.

9. O Lord, our God, bless this year for us, as also every species of its fruits for our benefit; and bestow dew and rain for a blessing upon the face of the earth. O, satisfy us with thy goodness, and bless this year as other good and fruitful years. Blessed art thou, O Lord, who blessest the years.

10. O sound the great trumpet for our freedom— hoist the banner to collect our captives, so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord, who gatherest together the outcasts of thy people Israel.

11. O restore our judges as aforetime, and our counsellors as at the beginning: remove from us sorrow and sighing. O Lord, reign thou alone over us in kindness and mercy, and justify us in judgment. Blessed art thou, O Lord, the King, who lovest righteousness and justice.

12. O let the slanderers have no hope—all the wicked be annihilated speedily, and all the tyrants be cut off quickly: humble thou them quickly in our days. Blessed art thou, O Lord, who destroyest enemies, and humblest tyrants.

13. O Lord, our God, may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel—the remnant of their scribes, the virtuous strangers, as also towards us; and bestow

a good reward unto those who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame—for we trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just.

14. O be mercifully pleased to return to Jerusalem thy city; and dwell therein, as thou hast promised. O rebuild it shortly, even in our days, a structure of everlasting fame; and speedily establish the throne of David thereon.

15. O cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord, who causest the horn of salvation to bud.

16. Hear our voice, O Lord, our God! O have compassion and mercy upon us, and accept our prayers with mercy and favour; for thou art omnipotent. Thou hearkenest to prayers and supplications; and from thy presence, O our King, dismiss us not empty; for thou hearest the prayer of thy people Israel in mercy.

17. Graciously accept, O Lord, our God, thy people Israel, and have regard unto their prayers. Restore the service to the inner part of thine house; and accept of the burnt offerings of Israel, and their prayers with love and favour. And may the service of Israel thy people be ever pleasing to thee.

18. We reverentially acknowledge that thou art the Lord our God, and the God of our fathers, for evermore. Thou art our strength, the support of our life, and the shield of our salvation—from generation to generation will we render thanks unto thee, and relate thy praise; for our lives are ever in thine hands, and our souls

always depending on thy care—thy miraculous providence, which we daily experience; and for thy wonders, and thy goodness, which are at all times, evening, and morning, and at noon, exercised over us. Thou art good, for thy mercies never fail—thou art merciful, for thy loving-kindnesses are without end; wherefore we put our trust in thee. For all these mercies, may thy name, O our King, be continually praised and exalted, for ever and ever. And all the living shall for ever give thanks unto thee, and in truth praise thy name, O Omnipotent, our salvation and help. Blessed art thou, O Lord, for goodness is thy name, and unto thee is it proper to give thanks.

19. O grant peace, happiness, and blessing, grace, favour, and mercy unto us, and all thy people Israel. Bless us, even all of us together, O our Father, with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God, the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Such are the principal parts of the morning Service. These, however, are not read in succession; but are preceded, interspersed, and followed by other prayers, Psalms, &c., so that the service lasts for about an hour and a half; nevertheless, the *Shemang* and the *Shemonah Ngesrah* are considered the fundamental portions.

(2). The afternoon service is called *Tephilath Minchah* (תפלת מנחה) *i. e.*, afternoon prayer. *Minchah* properly means a gift or offering; but in the Jewish ritual it is

used to signify the afternoon; or, simply, the afternoon service. The proper time to hold *Minchah* is from half-past three until the setting of the sun. The reason for this, according to the Jewish commentators, is, that the evening sacrifice was offered at that hour, and therefore, that the afternoon prayers should begin at the same time. The Psalmist, we are told, alluded to the same practice—"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." (Ps. cxl. 2.)

This service consists of merely reading the last verse of the 144th Psalm, together with the whole of the following; and rehearsing the Nineteen Prayers already quoted.

(3). The proper time for the evening Service is from the time the stars begin to appear until midnight. It consists of reading the *Shemang* and the *Shemonah Ngesrah*, already explained; together with a few blessings preceding and following them.

Such is the daily Service performed in the Synagogue. But here let our reader observe, that the afternoon and evening Services are never held separately, excepting on Sabbath; but for convenience sake, are united; so that the finishing of the one and the commencing of the other may take place with the setting of the sun. Consequently, the Synagogue has, properly speaking, but two daily Services—one in the morning, and the other at sunset. These, as we may reasonably expect, are attended only by a few—other indispensible duties demanding the time and attention of the great majority of the community. Every Jew, however, is expected to repeat, privately, the essential parts of the daily Service.

The *Shemang* he must repeat twice a-day—in the morning before taking food; and in the evening, between the appearing of the stars and midnight. This they found on the command, "Thou shalt talk of them when thou liest down, and when thou risest up," (Deut. vi. 8), meaning going to bed and getting up: and should the individual not retire for the night, he must repeat the *Shemang* before twelve o'clock. The *Shemonah Ngesrah* must be repeated three times a-day—in the morning before taking food, in the afternoon from half-past three till sunset; and in the evening from the appearing of the stars until midnight. This they found on the words of the Psalmist, "Evening and morning and at noon will I pray, and cry aloud, and he shall hear my voice." (Ps. lv. 17.) And here we may add, that according to the Jewish ritualist, it appears that the repeating of these prayers was considered, at the first, rather a private than a public duty, as, even at Synagogue, the congregation first say them individually in a low tone, before the *Chazan* reads them aloud. Added to this, the Jew has to repeat the usual private prayer before retiring, as already mentioned.

Before dismissing the daily service: let it be observed, that on *Mondays* and *Thursdays* certain prayers are added to the above of a penitential nature. The reason for this, we are told, is, that on Thursday Moses went up into Mount Sinai the second time, to pacify the anger of the Almighty on account of the people's worshipping the golden calf, and to receive a renewal of the Law; and on Monday he returned. These contrition prayers come in after the reading of the daily Nineteen Prayers, and when repeated, all the congregation

stand. These are considered days of contrition, and the most pious Jews always fast upon them. On these days, also, portions of the Law are read, as will be explained hereafter.

2. The Sabbath Service.—Our reader must bear in mind that the Jewish Sabbath begins on Friday evening, about the time of the appearance of the stars; and continues till the same time on Saturday evening. Thus they keep their religious day from sunset to sunset, according to the passage, "And the evening and the morning were the first day." (Gen. i. 5.)

The public Sabbath Service of the Synagogue is held, properly speaking, four times—in the eve, in the morning, in the afternoon, and in the evening.

(1). The service for the Sabbath eve commences about the setting of the sun on Friday. It is merely the daily one, as already explained, with the additions for the reception of the Sabbath. In fact, this service belongs properly to the Friday—only the one for the reception of the Sabbath is connected to it. This additional Service consists in the reading of the following Psalms—xcv., xcix., xxx., xcii., xciii., together with some prayers, &c.

(2). The Sabbath morning Service is not begun so early as on other days, in allusion, we are told, to the command in Exodus xxiii. 12, "Six days thou shalt do thy work, and on the seventh day thou shalt rest." It consists of four principal parts.

First,—The daily morning Service, as already explained. But here our reader will observe, that the *Tephillin* are not worn on the Sabbath as on other mornings. The reason for this is, that the Sabbath and

festivals are consecrated to the service of God, and therefore do not require the *Tephillin*.

Second,—The *Torah* (תורה) or Law. This means the five books of Moses; and the reading of the Law is the most important part of the Sabbath service. It is divided into fifty-four *Sedroth* (סדרות) or portions. One *Sederah* is read in the Synagogue every Sabbath—and sometimes two; because, according to the Jewish mode of computing time, their leap year has thirteen months, which contain fifty-three Sabbaths; when only one *Sederah* is left unread. This, again, is read on a certain feast, called *Simchath Torah*, hereafter explained. In common years, when the number of Sabbaths are fewer, two *Sedroth* are read on the same Sabbath, so that the whole may be concluded with the year. Each *Sederah* is again subdivided into seven *Parshioth*, (פרשיות) or chapters, which are read to seven persons, as we shall subsequently see.

The name of each *Sederah* is taken from the first word or words with which it commences; and that week is generally called by the same name. For example, when a Jew writes a letter, he generally dates it on such and such a day, of such and such a *Sederah*, in such and such a year. We shall now subjoin a table, showing the *Sedroth* at one view, and what passages of Scripture each contain.

GENESIS.

1	Bereshith	i. 1 to vi. 8
2	Toledoth Noach	vi. 9 to xi.
3	Lech Lecha	xii. to xvii.
4	Vaiiera	xviii. to xxii.

5	Chaiyeh Sarah	xxiii. to xxv. 18
6	Toledoth	xxv. 19 to xxviii. 9
7	Vaiyetse	xxviii. 10 to xxxii. 3
8	Vaiishlach	xxxii. 4 to xxxvi.
9	Vaiyeshev	xxxvii. to xl.
10	Mikkets	xli. to xliv. 17.
11	Vaiygash	xliv. 18 to xlvii. 27
12	Vaiyechei	xlvii. 28 to l.

EXODUS.

13	Shemoth	i. to vi. 1
14	Vaera	vi. 2 to ix.
15	Ba el Pharngoh	x. to xiii. 16
16	Beshalach	xiii. 17 to xvii.
17	Yithro	xviii. to xx.
18	Mishpatim	xxi. to xxiv.
19	Terumah	xxv. to xxvii. 19
20	Tetsaveh	xxvii. 20 to xxx. 10
21	Ki Thissa	xxx. 11 to xxxiv.
22	Vaiyakhel	xxxv. to xxxviii. 20
23	Pekudei	xxxviii. 21 to xl.

LEVITICUS.

24	Vaiyikra	i. to vi. 7
25	Tsav	vi. 8 to viii.
26	Shemini	ix. to xi.
27	Tasriang	xii. to xiii.
28	Metsorang	xiv. to xv.
29	Acharei Moth	xvi. to xviii.
30	Kedoshim	xix. to xx.
31	Emor	xxi. to xxiv.
32	Behar Sinai	xxv. to xxvi. 2
33	Bechukkothai	xxvi. 3 to xxvii.

NUMBERS.

34	Bemidbar	i. to iv. 20
35	Naso	iv. 21 to vii.
36	Behangalothcha	viii to xii.
37	Shelach	xiii. to xv.
38	Korach	xvi. to xviii.
39	Chukkath	xix. to xxii. 1
40	Balak	xxii. 2 to xxv. 9
41	Pinchas	xxv. 10 to xxx. 1
42	Mattoth	xxx. 2 to xxxii.
43	Masngei	xxxiii. to xxxvi.

DEUTERONOMY.

44	Devarim	i. to iii. 22
45	Vaethchanan	iii. 23 to vii. 11
46	Ngekev	vii. 12 to xi. 25
47	Reeh	xi. 26 to xvi. 17
48	Shophetim	xvi. 18 to xxi. 9
49	Tetse	xxi. 10 to xxv.
50	Tavo	xxvi. to xxix. 8
51	Nitsavim	xxix. 9 to xxx.
52	Vaiyelech	xxxi.
53	Haazinu	xxxii.
54	Vesoth Habberachah	xxxiii. xxxiv.

Such are the *Sedroth* as read in the Synagogue, and in printed editions of the Hebrew Scriptures these are indicated by three *Pehs* (פפפ), or three *Samechs* (ססס). The former—the initial of the word *Pethuca*, (פתוחה) open—means, that that division ought properly to begin a line; and the latter, the initial of *Sethumah*, (סתומה) shut, that it should begin in the middle of a line. This rule, however, is not observed in printed editions.

Third,—The *Haphtorah*, (הפטרה) or conclusion. The event, we are told, that gave rise to the reading of the *Haphtorah* is the following: Antiochus Epiphanes, about the year 170 before the Christian era, after cruelly using the Jews and polluting the Temple, prohibited the reading of the Law on the Sabbath in the Synagogue. In consequence, the people selected certain portions in the prophetical writings, which corresponded, as nearly as possible, with the *Sedroth* of the Law, and read them instead of the same. So it continued, until the time of Judas Maccabees, who in 168 B.C. conquered Antiochus, and restored his people to their former liberties. The reading of the law was now resumed—nevertheless, the reading of the prophets was also continued; and until this day, on every Sabbath and Festival, immediately after the Law is read, the portion from the prophets is read likewise. This is called the conclusion.

The *Haphtorah*, as now read in the Jewish Synagogues, does not correspond all over the world—nor is it exactly the same among the two communities in Great Britain. The following table will show our reader, at one view, the *Haphtoroth* of both communities.

	ASHKENASIM.	SEPHARDIM.
1	Isa. xlii. to xliii. 10	Isa. xlii. 5—21
2	Isa. liv. to lv. 1—5	Isa. liv. 1—5
3	Isa. xl. 27 to xli. 1—16	ditto
4	2 Kings iv. 1—37	2 Kings iv. 1—23
5	1 Kings i. 1—31	ditto
6	Mal. i. to ii. 1—7	ditto
7	Hos. xi. to xii. 1—11	ditto

	ASHKENASIM.	SEPHARDIM.
8	Hos. xii. 12 to xiii.	Obadiah
9	Amos ii. to iii. 1—8	ditto
10	1 Kings iii. 15 to iv. 1	ditto
11	Ezek. xxxvii. 15—28	ditto
12	1 Kings ii. 1—12	ditto
13	Isa. xxvii. 6 to xxix. 23	Jer. i. to ii. 3
14	Ezek. xxviii. 25 to xxix	ditto
15	Jer. xlvi. 13—28	ditto
16	Judges iv. 4 to v.	Judges v.
17	Isa. vi., vii. 1—6; ix. 6, 7	Isa. vi.
18	Jer. xxxiv. 8—22; xxxiii. 25, 26	ditto
19	1 Kings v. 12 to vi. 13	ditto
20	Ezek. xliii. 10—27	ditto
21	1 Kings xviii. 1—39	1 Kings xviii. 20—39
22	1 Kings vii. 40—50	1 Kings vii. 13—26
23	1 Kings vii. 51 to viii. 1—21	1 Kings vii. 40—50
24	Isa. xliii. 21 to xliv. 25	ditto
25	Jer. vii. 21 to viii. 3; ix. 23, 24	ditto
26	2 Sam. vi., vii.	2 Sam. vi. 1—19
27	2 Kings iv. 42 to v. 19.	ditto
28	2 Kings vii. 3—20	ditto
29	Ezek. xxii. 1—19	Amos ix. 7—15
30	Amos ix. 7—15	Ezek. xx. 2—20
31	Ezek. xliv. 15—31	ditto
32	Jer. xxxii. 6—27	ditto
33	Jer. xvi. 19 to xvii. 14	ditto
34	Hos. i. 10 to ii. 20	ditto
35	Judges xiii. 2—25	ditto
36	Zech. ii. 10 to iv. 7	ditto

	ASHKENASIM.	SEPHARDIM.
37.	Amos ix. 7—15.	Jos. ii.
38.	1 Sam. xi. 14 to xii. 22.	ditto
39.	Judges xi. 1—31.	ditto
40.	Micah v. 7 to vi. 8.	ditto
41.	1 Kings xx. 26.; xix.	ditto
42.	Jer. i. to ii. 3.	ditto
43.	Jer. ii. 4 to iii. 4.	Jer. ii. 4—28.; iv. 1, 2.
44.	Isaiah i. 1—27.	ditto
45.	Isaiah xl. 1—26.	ditto
46.	Isaiah xlix. 14 to l. 3.	ditto
47.	Isaiah liv. 11 to lv. 5.	ditto
48.	Isaiah li. 12 to lii. 12.	ditto
49.	Isaiah liv. 1—10.	ditto
50.	Isaiah lx.	ditto
51.	Isaiah lxi. 10 to lxiii. 9.	ditto
52.	Isaiah lv. 6, to lvi. 8. Hos. xiv.	Micah vii. 18—20.
53.	Hos. xiv. Joel ii. 1—27.	2 Sam. xxii.
54.	Josh. i. Ecclesiastes.	ditto

Fourth, the Musaph (מוסף) or addition. Under the Mosaic dispensation there were sacrifices offered on certain occasions, in addition to the daily ones, Num. xxix; and hence the *Musaph*, or additional prayers. It is said immediately after the usual morning service; and consists of prayers and portions of the Law referring to those sacrifices. Near the close is a Rabbinical descant on the incense burnt in the temple, which our reader probably will feel an interest in reading. "The mixture of the perfume of incense was composed of balm, onycha, galbanum, frankincense, of each an equal weight, viz. seventy *manehs*—myrrh, cassia, spikenard, and saffron, of each

an equal weight, sixteen *manehs*—costus, twelve *manehs* —the rind of an odoriferous tree, three *manehs*—cinnamon, nine *manehs* —soap of carsina, nine *kabs*—wine of capers, three *seahs* and three *kabs*—and if caper wine could not be obtained, strong white wine was substituted for it—salt of Sodom, the fourth part of a *kab*—and of a herb called *Mangale ngasan*, a small quantity. Rabbi Nathan saith, a small quantity of the amber of Jordan. If honey was mixed with it, it was profane; and if it was deficient in any one of its ingredients, it was accounted worthy of death. Rabban Simeon, the son of Gamliel, saith, that the balm issues from an incision in the tree called balsamorn: The soap of Carsina was to refine the onycha (or cloves) that it might have a handsome appearance. The wine of capers was brought to soak the cloves (or onycha) therein, that it might become hard: and though *Mei Raglaim* was proper for the purpose, yet it was not used, because it was not decent to bring it into the temple."

The above are the principal parts of the Sabbath morning service. The most important, as already mentioned, is the reading of the Law, connected with which are several offices of distinction and merit; and to fill the same is considered a great honour. These offices are called *Mitsvoth* (מצות), and consist of the following:

1. *Sagan* (סגן) or he who attends upon the reader, and superintends the calling up and disposal of all the *Mitsvoth*.

2. *Hotsaah ve haknasah* (הוצאה והכנסה). This means the taking out and returning of the law. The person who has to fill this office, goes with the *Chazan* to the ark, and carries the selected scroll to the reading-

desk; and, at the appointed time, returns the same. This is the most honourable of all these offices.

3. *Shivngah* (שבעה) or the seven that are called up to the reading of the Law. We have already seen that a *Sederah* is read every Sabbath morning; and that every *Sederah* is divided into seven *Parshioth*, or chapters. Before the reader commences the first *Parashah*, one of the seven (*Shivngah*) is called up to the desk, and stands there by the reader till the chapter is finished. Then the second, and so on, until the seventh.

4. *Maphtir* (מפטיר) or he who reads the lesson from the Prophets. We have already explained that a portion from the Prophets is read every Sabbath morning immediately after reading the Law; and the reader of this is called *Maphtir*.

5. *Hagbah* (הגבה) or the one who is to elevate the Law, so that the congregation may see it.

6. *Gelilah* (גלילה) or the person who after the *Chazan* has taken off the cover of the Law previously to its being read, is to put it on again before it is returned to the ark.

7. *Pethichah* (פתיחה) or the person who is to open and shut the ark on certain occasions.

Now, lest our reader should misunderstand these offices, let us add a few remarks in further explanation.

First—The honour of filling any one of them is not continuous; but only for the appointed Sabbath. The first, however, in some Synagogues, is generally filled by the ruling officers.

Second—No one is admitted to any of them but full members.

Third—Being offices of distinction they are all paid

for. The usual way of disposing of them was the following. At a certain point in the service the secretary put them up to auction—naming them in succession from highest to lowest, when each one was knocked down to the highest bidder. We have been told by several of our Jewish friends, that, on certain occasions, some of these have been purchased, ere now, for so large a sum as from fifty to seventy pounds; whilst, in the smaller Synagogues they were frequently sold for a shilling. This mode is now generally dispensed with, and a schedule of all the *Mitsvoth* for the year is made, and a certain sum affixed to each *Mitsvah*—so that any member, not in arrear more than twelve months, may obtain the presentation of any *Mitsvah* by application to the secretary, and on paying the specified sum. A book containing a list of the *Mitsvoth* to be disposed of, is kept in the vestry-room of the Synagogue, in custody of the secretary and *Shamas*, for the inspection of the members—when the applicant has to write his name against the *Mitsvah* he may think proper to select. A stranger, also, with the sanction of the president, may be allowed the like privilege on paying double the affixed sum. The payments are higher on the principal festivals than on the Sabbath.

Fourth—In connexion with the third *Mitsvah*, the committee meets before the holidays to form a list of all those who are to be called to the reading of the Law on those days. The secretary then gives notice of the same in writing, to which, if no answer is returned within three days, and if the party fail to attend at the time he is to be called up to the Law, he is fined two guineas. This list is made according to seniority, in the following

order—honorary acting officers—all past honorary officers—those who have paid fine for the office of overseer, and privileged members.

Besides the above, there are other individuals whose duty it is to be called to the Law on peculiar Sabbath days, but not on festivals. These are, 1. the sons of members on the completion of their thirteenth year, being *Bar Mitsvah*. 2. The husband of a woman returning thanks after childbirth. 3. Every person on the commemoration of the death of a parent or *Jahrzeit*. 4. On being released from confinement in prison. 5. On recovery from sickness. 6. After a safe return from a sea voyage. 7. After a journey through a desert. 8. A bridegroom on the Sabbath previous, and the Sabbath subsequent to his marriage: a widower, however, has only to be called the Sabbath after his marriage. Persons in these circumstances are entitled to be called to the Law on Sabbath morning service, excepting those Sabbaths that occur on the holidays. Such members must, on or before the Thursday previous to the Sabbath on which they are to be called up, give notice thereof to the Secretary, whose duty it is to acquaint the president therewith, as well as to give him information of the amount of arrears (if any) such person is indebted to the congregation, in order that the same may be settled to the satisfaction of the president. Should any member neglect these duties, or be refused them in his own Synagogue, he is not allowed to seek them in any other, under the penalty of two pounds.

Every one who is thus favoured with a *Mitsvah* has to make a monetary offering, called *Mi Sheberach* (מי שברך), to the funds of the Synagogue. The *Mi She-*

berach includes a prayer, which the *Chazan* pronounces immediately after reading to the offerer the chapter of the Law. In this prayer the sums which he offers to the various charities of the Synagogue are named; and also the names of the individuals whom he particularly wishes to be included in the blessing. Amongst these, and as a matter of course, must be the names of all the honorary officers who may be present. Any person, however, may make offerings by means of *Mi Sheberach* without having been called to the Law. These are special —and may be for the recovery of the sick—or the safety of any person on his travels; or the repose of the soul. This system has been abolished by one of the metropolitan Synagogues, for which the following reasons were assigned. "First, because it interrupted the service during those very moments when devotion should be most solemn—the attention of the congregation being continually diverted, by hearing announced a series of names and offerings entirely irrelevant to the holy subject to which they are attending. Secondly, experience having proved that the system defeated its own object, the members actually absenting themselves from the Synagogue, to avoid the too frequent demands consequent upon being called to the holy Law."

Having explained thus much, we shall now follow the formalities in the reading of the law.

When the ark is opened, the congregation say, "And when the ark set forward, Moses said, Arise O Lord, and scatter their enemies; and cause those that hate thee to flee before thee: for from Zion shall the Law go forth, and the word of the Lord from Jerusalem." When the scroll is taken out, they say, "Blessed is he

who hath given the Law to his people Israel in its purity." Whilst carrying the Law to the reading-desk, the *Chazan* says, "O magnify the Lord with me, and let us together extol his name." At the same time the congregation say, "Thine O Lord, is the greatness, power, and glory, victory, and majesty; for all that is in heaven and earth is thine: thine is the kingdom, O Lord, and thou art exalted as Supreme above all." The congregation continue and say, "Extol ye the Lord our God, and bow down at his footstool, for holy is he. Exalt ye the Lord our God, and worship at his holy mount, for the Lord our God is holy."

"O merciful father, have compassion on those who have been borne by thee. Remember the covenant of the patriarchs, deliver our souls from evil occurrences; and rebuke the evil imagination from those who have been thy care from the womb; and through thy mercy cause us to escape it for ever, and fulfil our desire with the good measure of salvation and mercies."

The manuscript of the Law being placed on the reading-desk, the *Chazan* pronounces, "May his kingdom be speedily revealed and made manifest to us; and may he be gracious to the remnant of his people, the house of Israel, to grant them power, favour, mercy, and acceptance; and let us say, Amen. All of ye ascribe grace unto God, and tender honour unto the Law."

The first of the *Shivngah* is now called up by name, who must be a *Cohen*. Whilst standing on the reading-desk, the *Chazan* says, "Blessed be he who hath given the Law to his people Israel, through his holiness. The Law of the Lord is perfect, quieting the soul. The testimony of the Lord is sure, making the simple wise.

The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is clear, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. The way of God is perfect—the word of the Lord is pure; he is a shield to all those who trust in him." To this the congregation respond, "But ye that did cleave unto the Lord your God, are every one of you alive this day." The *Cohen*, now, before the *Chazan* commences to read the Law, says, "Bless ye the Lord, who is ever blessed." To which the congregation respond, "Blessed be the Lord, who is blessed for evermore. Blessed art thou O Lord our God, King of the universe, who hast chosen us from all nations, and hast given us thy Law. Blessed art thou, O Lord, giver of the Law."

When the *Chazan* has read the portion, the *Cohen* says, "Blessed art thou O Lord, our God, King of the universe, who hast given us the law of truth, and planted among us eternal life. Blessed art thou, O Lord, giver of the Law." But if the individual is called up upon any special occasion, as recovery from sickness—escape from danger—arrival from sea, &c.; he says as follows:—"Blessed art thou, O Lord, our God, King of the universe, who grantest gracious and good deeds to the unworthy; for thou hast granted to me all goodness." To which the congregation respond, "He who hath granted to thee all goodness, shall grant unto thee all goodness for ever."

Before the *Cohen* leaves the reading-desk, the *Chazan* has to pronounce the *Mi Sheberach*, as follows,—"He who blessed our fathers Abraham, Isaac, and Jacob, shall bless A, the son of B, on account of his offering so

much towards the maintenance of the poor, so much towards the sick, and so much towards the burial ground; that may live (here he names silently to the *Chazan* the persons whom he particularly wishes to be blessed, and who, consequently, are publicly announced by the *Chazan*), and that may live the whole congregation: and he shall send a blessing and success on all the works of his hands, and with all the children of Israel his brethren, and ye shall say, Amen."

The second of the *Shivngah* is now called, who must be a Levite; and after him the five Israelites, in rotation, who have all to pass through the same formalities as the *Cohen*.

The *Maphtir* is next called to read the *Haphtorah;* after which the *Hagbah* is called up to elevate the Law. Whilst he holds it up, and turns so that all present may see it, the congregation say, "And this is the Law which Moses set before the children of Israel, by the command of the Lord, by the hand of Moses. It is a tree of life to those that lay hold on it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand, and on its left are riches and honour. The Lord was pleased for his righteousness sake, to magnify the Law and adorn it."

After reading a prayer for Her Majesty and the royal family, the Law is returned to the ark, when the *Chazan* says, "Praise ye the name of the Lord: for his name alone is exalted." Whilst the *Chazan* is repeating this, the congregation are saying, "His glory is above the earth and the heavens. He will also exalt the horn of his people, the praise of all nations; even the people of

Israel, a people near unto him. Hallelujah." Then is repeated the 24th Psalm. As the Law is put into the ark, they farther say, "And when the ark rested, he said, restore, Lord, tranquillity to the many thousands of Israel. Ascend, O Lord, unto thy resting place, thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and thy saints shout for joy. For thy servant David's sake, turn not away the face of thy anointed. For I have given you good doctrine; forsake ye not my law. It is the tree of life to those who lay hold of it; and the supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace."

The *Musaph* is next read, the burden of which is that the Lord may be pleased to return them from their dispersions, and restore them to the possession of Jerusalem and the temple. With this, the morning service is concluded.

(3.) The afternoon service is much the same as that on common days, with the addition of one chapter of the Law being read, from the *Sederah* of the following Sabbath. This chapter is read to three individuals—a *Cohen*, a *Levite*, and an Israelite.

(4.) The Sabbath evening service is held separately, and not joined to the afternoon service as on other days. It consists of certain prayers similar to those of the daily service, with the addition of some psalms.

We have already explained that Mondays and Thursdays are more important than other week days; and that on them a portion of the Law is read in the Synagogue. On this account they are called *Keriath Hattorah* (קריאת התורה) *i. e.* reading of the Law. In the

morning service, therefore, the first *Parashah* or chapter of the *Sederah* of the following Sabbath, is read, being divided into three parts. The first is read to a *Cohen*, the second to a *Levite;* and a third to an Israelite. These three, we are told, represent the Jewish division of the old Testament into law, prophets, and writs. The reason why the whole *Sederah* is not read as on the Sabbath, is on account of those whose business would not afford them time to hear the whole.

Section IV.—Music.

The music of the Synagogue is of two different kinds —cantillation and singing.

I. By the former we mean the general mode in which the *Chazan* reads the service. To give our reader some idea of it, we must observe that this cantillation has not been reduced to musical notation; but is indicated by certain marks called accents. These are as follow :—

Pashta	׀	*Shalsheleth*	׳׳׳
Kadma	׀	*Mercha*	׀
Geresh	׳	*Mercha Kephulah*	״
Gerashaim	״	*Tiphcha*	׳
Telisha Ketanna	׳	*Munach*	׀
Telisha Gedola	׳	*Mahpach*	׳
Karna Parah	׳׳	*Yethiv*	׀
Reviang	׀	*Tevir*	׀
Zakeph Gadol	׃	*Darga*	׀
Zakeph Katon	׃	*Athnach*	׀
Segolta	׃	*Yeroch-ben-yomo*	׀
Pazer	׀	*Silluck*	׀
Zarka	׀		

Each of these accents has a certain musical value—not

a single note, nor a succession of two or more next each other in the scale, but a kind of group, not unlike, in principle, to a shake. These groups follow each other, in course of reading, according as the accents that represent them may occur. But let not our reader misunderstand us, by thinking that the *Chazan* may introduce them just as he likes—no, the reading is already accented, and has remained so from age to age, and thus a kind of stereotyped cantillation is adopted. The succession of the accents, however, so far as we have yet analysed it, is not founded upon any musical scale—consequently, has nothing in common with Oriental music, nor that adopted at different periods in the Christian world. What the Ambrosian chaunt was we cannot say, as there are no vestiges remaining to ascertain its peculiar character; nor are we in a much better condition with respect to the Gregorian. In fact the Jewish cantillation not being a melodial progression, is essentially different from all kind of chanting.

II. Besides this cantillation, regular melodies are introduced, on various occasions, into the service. These, of course, differ in a scientific point of view, some inferior, and others more melodious and beautiful. But we shall not at present discuss their merits, nor pronounce upon their source and antiquity. More than one of our Jewish friends, well versed in Rabbinical lore, have told us that, in their opinion, the present melodies cannot be older than some five hundred years. On this subject, however, there is no data. From their character, it seems, they are not in keeping with the ancient scales, now known to the musical world. Nor are the melodies, or the cantillation, adopted by the two com-

munities the same, but entirely different. These and kindred subjects, we defer for a future work, in which we intend to discuss fully the Hebrew music, both Biblical and Post-Biblical.

These melodies, as well as the cantillation, were formerly performed by the *Chazan*, assisted on certain occasions by the congregation; but now of late choirs have been introduced into most of the Synagogues. The old melodies are also pretty well dispensed with, especially in some Synagogues, and modern compositions adopted in their stead. These are sung, of course, according to modern notation, and, consequently, rhythm and time are better kept, and the singing rendered much more melodious and effective. The best specimen among the metropolian Synagogues, of these changes, is that of Duke's Place—where this part of the service is generally well performed, although the character of the compositions is not always in keeping with a place of divine worship. On the other hand, the best specimen of the old melodies is that of the new Synagogue, St. Helens, among the *Ashkenasim;* and in that of Bevis Marks, are sung the oldest, perhaps, of all those made use of by the *Sephardim* community.

Section V.—Membership.

The congregation of every Synagogue is divided into three classes. These are,

1. *Bangalei Battim* (בעלי בתים) *lit.* masters of the house; but means those who possess all the privileges appertaining to the congregation.

2. *Toshavim* (תושבים) or persons belonging to the

congregation by renting—for one year at least—a seat in the Synagogue; but not being privileged members.

3. *Orchim* (אורחים) visitors—these include all who go to Synagogue without renting a seat therein.

By this division it will be seen that two kinds of members belong to the Synagogue—the privileged, and the non-privileged. We have already seen what rights belong to the congregation in general, let us now consider what additional immunities belong to the privileged members. These are as follow,—1. Members only are eligible to be elected to the honorary offices. 2. They are eligible also to be elected to any other office of the Synagogue. 3. Every member has the right of voting at the election of the various officials, provided he pays a certain sum for his seat in the Synagogue. 4. He has a right to officiate as *Sagan* on the occasion of the marriage or *Bar Mitsvah* of his son. 5. He has a right to attendance of the *Chazan* and *Shamas* on the occasions of a circumcision and burial. 6. Members, with their wives and unmarried children, are interred in that part of the burial ground appropriated expressly for the interment of privileged members, without any cost for ground. But all others are buried in that division of the cemetery set apart for the interment of non-privileged members, subject to such charge as the president may think proper. A non-privileged member, however, may be interred in the ground appropriated to privileged members, provided the character borne by the deceased be satisfactory to the *Parnassim*, and a certain sum be paid previous to the interment. These are the principal privileges that belong to the members.

Let us again see how membership is acquired.

Whenever a person is desirous of becoming a member, he must apply to the governing officers in writing, to which his signature is to be affixed; such application to be submitted at one of the meetings of committee, and balloted at the following. Every such applicant has to pay a certain sum (from five to ten pounds, as the Synagogue may be) for his admission, as well as all arrears; which payment must be made within the month succeeding his election. Every person thus admitted, if having unmarried children, has to pay also for each of them such sum as shall be determined on by the committee, in order that they may be entitled to their privileges. The sons of members, on their marriage, as well as a person marrying the daughter of a member, have only to pay two guineas, together with any arrears that may be due. The privilege, however, must be claimed within twelve months after their marriage—or, if married abroad, within one year after their arrival in this country, otherwise they are charged three guineas; and if delayed beyond that period, the sum of five guineas. But children who are already married when their father becomes a member, are not included in this rule—they must become members on their own account.

No bachelor is admitted member under twenty-one years of age.

The widows of privileged members may retain, during their widowhood, all the rights and privileges of the congregation, and are subject to such annual rates as the committee may deem fit.

Every one admitted as member is to affix his signature to the Book of Laws, and his name must be entered

by the secretary in the general register of members, for which a certain sum is to be paid.

Such are the general rules concerning the privileged members; and any one wilfully violating the laws, is summoned to attend a committee meeting to answer for the same; when such a fine is imposed upon him as they may deem fit. Should the guilt amount to that degree as to demand the member to be deprived of his rights, a special meeting must be convened for that purpose, consisting of the committee, together with a certain number of members renting seats at a certain sum per annum. They have the power likewise to determine whether the forfeiture shall affect the party alone, or also include his wife and children. A majority at least of three fourths, must be obtained, before the determination is valid.

SECTION VI.—REVENUE.—The revenue of the congregation is derived from four different sources—the *Mitsvoth*, *Mi Sheberach*, sittings in the Synagogue, and voluntary donations and legacies. Of the former two we have already treated, it only remains to say a few words of the latter two.

The several seats in the Synagogue, either for males or females, are let according to their situation in the building (as we have elsewhere explained), at a fixed rate, as determined upon by the committee. These must be payed for half-yearly in advance. The disposal of the sittings is in the hands of the honorary officers; they have no authority, however, to alter the prices thereto affixed without the concurrence of the committee.

Every male belonging to the congregation of eighteen and upwards, must pay for a seat, which, in fact, constitutes him a member. Should any one, however, declare himself too poor to pay, it is in the power of the committee to grant his seat rent free, the same being duly registered.

Whenever any person has rented a seat of a certain value, he cannot exchange it for another of less rate without the special permission of the honorary officers. And every married member renting a seat of a certain rate, must pay, at least, one-third for that of his wife. Should any one neglect or refuse to do so, he is, nevertheless, debited according to the aforesaid rates.

SECTION VII.—PRIVATE MEETINGS FOR PRAYERS.—According to the Jewish faith the only place for prayer is the Synagogue. Private meetings, notwithstanding, are allowed under certain circumstances, and according to certain regulations, the principal of which are the following :—1. It must be sanctioned by the authorities of the Synagogue. 2. It must contain ten male adults, otherwise it is not a proper *Minyan* (מנין), or private meeting for reading the prayers. 3. When any person is incapable, through illness, to attend the Synagogue on sacred days, and desirous of having prayers read with *Minyan* on those days, he must apply to the Warden, who may allow the same, provided that the produce of all offerings taking place at such meetings be paid over to the treasury of the Synagogue. 4. The prayers at these meetings must be read by those appointed by the authorities of the Synagogue. 5. No person is allowed to attend any such meetings without the permis-

sion of the Wardens, excepting the unmarried sons of the party concerned; and all persons violating this law are liable to a heavy fine for each offence. 6. No person is allowed, without due permission, to let or lend an apartment for such purpose under pain of a heavy penalty: and should the parties be poor, and incapable of paying such fine, they are excluded from ever receiving any benefits from the congregation.

CHAPTER III

BURIAL SOCIETY.

EVERY Synagogue has to bury its own dead; and all matters concerning this are managed by a body separate from the Synagogue, called the Burial Society. This society, nevertheless, is not independent of the Synagogue, but forms an essential part of its community. In this chapter we shall give a brief account of its constitution and duties.

I. The male Burial Society consists of the following officers :—

1. Two *Gavaim* (גבאים), or Overseers. These are elected by the committee of the Synagogue to serve the office for two successive years. In virtue of this office they have a right to be summoned to committee meetings, and to vote at the same when any matter relative to the Burial Society be under consideration. Their duty is to superintend and direct the funerals, to control everything belonging to the burial ground, and sign all orders for the payment of wages, &c., connected therewith.

2. *Rabbi* (רבי), who is called Rabbi of the Burial Society. He is elected to his office by a majority of votes of rate-payers, according to the regulations of the Synagogue relative to the elections of salaried officers. It is his duty to go to every person of that congregation to say prayers with him, whenever called upon by the *Shamas*, or sent for by the sick person, provided the distance be not more than two miles from the Synagogue. He is also to be present at the *taharah* of every male, and superintend every funeral, whether male or female, to see that nothing is done contrary to the Jewish laws and customs. His most important duty, however, is to officiate at the funeral, by reading the service at the burial ground. After the funeral he has to attend, morning and evening, where *Minyan* is made during the *Shivngah*, to read the prayers; and, if the deceased be a privileged member, or the wife of one, to deliver a discourse, provided the distance is no more than two miles from the Synagogue. Added to this, the Rabbi must be present at the setting of all tomb-stones, for which he is entitled to a certain fee. The inscription for every such stone must be submitted to him prior to its being cut, to see that the wording be correct and proper, and according to the Jewish faith; and in case he overlooks this duty he is liable to a fine, and also to pay the charges attending the necessary alteration. Should the Rabbi neglect or transgress any of his duties, it is in the power of the President of the Synagogue to impose a fine for each offence, or to suspend him for a time.

3. *Shamas* (שמש). This officer is elected in the same manner as the Rabbi. He has to select attendants for the sick—to see that all things be in proper time and

order for the funeral—to order the digging of the grave —to follow every funeral to the burial-ground—to take care that there be *Minyan* on every such occasion—and to see before he leaves the ground that the grave be properly closed. And, as every *Nephel* (נפל) infant under thirty days old, must be carried to the burial-ground, this duty devolves upon the *Shamas*. He is also to attend at the burial-ground when a tomb-stone is to be set, for which he is entitled to a certain fee; and should he neglect this duty he not only forfeits his fee, but is also subject to a fine. It is in the power of the President of the Synagogue to fine him for any other neglect of duty.

4. *Anshei Taharoh* (אנשי טהרה), or Men of the Purification. Three men, under this title, are appointed by the committee of the Synagogue, whose duties are to wash the males—as we have explained elsewhere—to attend at every funeral, whether male or female, clothed in black, to place the coffin in the hearse, to follow the funeral to the burial-ground, and to deposit the coffin in the grave. Should they neglect any of these duties they are each subject to a certain fine. The amount of remuneration received by these officers is determined by the committee.

II. The Ladies' Burial Society is similarly constituted, being intrusted with the female sex from sickness until death; when the deceased is placed in the coffin the female duties are over. To this society a female treasurer is appointed, who has the management and control of all matters connected therewith, and superintends the duties of the different persons required. She also receives all monies collected in behalf of the society,

pays all disbursements required for the same, and prepares an annual account of its affairs for the committee of the Synagogue.

III. A burial-ground belongs to every Synagogue, not joining, or close by, but always at a distance from it. As soon as a plot of ground is bought for that purpose a wall is built around it; and the ruling officers of the Synagogue see that it is laid out in rows, by driving stakes into the ground, and placing boards against them. These rows must be of sufficient width to receive the coffin of a tall person. When finished, the dead are interred next each other, so that one row is filled before commencing with another; then the adjoining row is opened in the same manner, and so on till the whole ground be filled. One only is allowed to be buried in the same grave. No family grave or vault is allowed. The widower may secure a resting place for himself next to that of his wife, or the widow next to that of her husband; but all must lie separate and alone in the tomb.

The cemetery is also divided into upper and lower ground. To effect this a quantity of the mould is removed from one part to the other. In this raised ground are interred all the privileged members, together with those who may purchase the honour; but the congregation are generally buried in the lower part.

Within the walls of every cemetery a house is built in which a Jew, with his family, resides. This person is appointed by the committee of the Synagogue, whose business is to take care of the cemetery throughout the year. Three other persons are appointed under him as watchmen—two of whom are Jews, but the third must

not be of the Jewish faith. Two of these must watch every night in the watch-house which belongs to the ground, from half an hour before sunset until six o'clock in the morning, in the summer, and until seven o'clock in winter. The keeper of the ground is to see that no corpse be buried or grave made without an order to that effect from, and signed by the President of the Synagogue, and countersigned by the overseers of the Burial Society, and should he, at any time, transgress the law, in either case he is dismissed from his situation, and deemed ever after ineligible to be reinstated therein. He is also to see that the graves are dug according to the prescribed measurement; and also to keep a register of all the interments, and make a monthly return of the same to the Secretary of the Synagogue, for every omission of which he is liable to a certain penalty. If he neglects to fulfil his duties, or otherwise to conduct himself improperly, the President of the Synagogue has the power to suspend him from his situation until the same be submitted to a general meeting, which must take place within fourteen days after such suspension.

When a burial-ground happens to be filled, and no other plot can conveniently be had, the surface is raised three feet by carrying in a sufficient quantity of fresh earth. This being done, the ground is made in rows as before, and interments re-commenced.

IV. The expenses of the Burial Society are raised by the congregation, according to the following rule:—Every member, married and unmarried, whether a privileged member or not, from the age of eighteen years and upwards, is considered a member of the Burial Society, and must pay an annual rate of six shillings to the

society, and also eight shillings to the burial-ground. Every *Cohen* has to pay two shillings per annum in addition to the above rates, on account of their being deemed ineligible to serve any office of the Burial Society. The wives of members who pay an annual rate of two guineas and upwards for their seats, and also widows and female orphans above the age of twenty-one, must pay the sum of five shillings per annum to the Ladies' Society.

From what has been said our reader will readily perceive that the Burial Society is under the control of the President of the Synagogue. In virtue of his office in the latter, he is also, for the time being, the President of the other, and nothing can transpire without his consent. The two *Chazanim*, the *Shamas*, and the Secretary of the Synagogue, as also the *Shamas* of the Society itself, are considered members of the Burial Society without paying the annual rates.

CHAPTER IV.

THE SABBATH.

We need not, probably, inform our reader that the Jewish Sabbath is held on Saturday. We have already mentioned that it also commences at a different hour from that of the Christian: instead of commencing at twelve o'clock on Friday night and ending at the same hour on Saturday night, the Jews begin their Sabbath about sunset on Friday, and end it about the same time on Saturday. Thus, they reckon their day from evening to evening, according to the mode of expression in Gen. i. 5, &c.—"And the evening and the morning were the first day." In summer, however, the Sabbath is never commenced later than seven o'clock.

Some time before Sabbath comes in, it is expected that every Jew and Jewess leave off their daily occupation, and prepare themselves to receive the holy day. Bathing and cleansing themselves are incumbent upon all. The males are now to remove their beard, which few, however, wear in England. This, however, is notdone in the common way, as it is not lawful for them to use

a razor, according to the comment they put upon Lev. xix. 27. Some make use of an instrument not unlike a scissors, and others a kind of ointment offensive to the smell, which, without great care, takes off the skin as well as the beard. When duly prepared and the time arrives, it is the duty of the male portion to repair to Synagogue, and join the service, as explained in a previous chapter. The females are also busily engaged from an early hour in cleansing the house, preparing the Sabbath meals, and putting everything into proper order, prior to the return of the males from Synagogue. When the master of the house comes in he finds all in order—the Sabbath table spread, and the lamp or candles lit. At this time it is the duty of the children to ask their parent's blessing. The father lays his hands upon their heads, repeating to each son, "God make thee as Ephraim and Manasseh;" and to each daughter, "God make thee as Sarah, Rebecca, Rachel, and Leah."

The family then join in a Sabbath hymn. This is founded on the idea that they are visited by angels on the Sabbath-day, who never quit the dwelling till the Sabbath is over. The words are as follow :—

"Peace be unto you, ye ministering angels—ye messengers of the Most High, from the supreme King of kings!—holy and blessed is he.—(*Three times.*) May your coming be in peace, ye messengers of peace—ye messengers of the Most High, from the supreme King of kings!—holy and blessed is he.—(*Three times.*) Bless me in peace, ye messengers of peace—ye messengers of the Most High, from the supreme King of kings:—holy and blessed is he.—(*Three times.*) May your departure be in peace, ye messengers of peace—ye mes-

sengers of the Most High, from the supreme King of kings!—holy and blessed is he."—(*Three times.*)

"For he shall give his angels charge concerning thee, to guard thee in all thy ways. The Lord shall guard thy going out and thy coming in from henceforth, and for evermore."

After this, as a lesson of instruction to the female portion of the family, and especially the wife, the thirty-first chapter of Proverbs, from the tenth verse until the end of the chapter, is to be read.

Next comes the sanctification of the Sabbath, towards the performance of which two things—now laying on the table—are requisite, viz., bread and wine. These two are considered consecrated; therefore they are prepared differently to common bread and wine.

We have seen, in a previous chapter, that it is the duty of every Jewess to prepare this bread with her own hands, as also how she offers a portion of the dough, and repeats the blessing. It must be baked on the Friday, and in the afternoon, when laying out the Sabbath table, two loaves are set upon it, which must be completely covered with a white clean napkin. This is done to commemorate the manna in the wilderness, which did not descend on the Sabbath, but a double portion was gathered on Friday, and was found between two sheets of dew—Exod. xvi. The loaves are of an oblong shape, made of fine flour, having also sprinkled on the top a quantity of poppy seed. On account of their form they are commonly called *twists;* the proper name, however, is *Chaloth* (חלות), in reference to the holy bread in the Tabernacle, Lev. xxix. 5—9; the very term made use of by the sacred writer.

The wine ought to be *Kosher* wine, which we shall hereafter explain. But as all cannot obtain this, other drinks, such as gin, or milk, or even water, are made use of on Sabbath and at ceremonies, but not on Passover.

When the family have placed themselves at table, the master takes a glass of the wine in his right hand, and says the *Kiddush* (קידוש), or sanctification, as follows—"On the sixth day the heavens and the earth were finished, and all their hosts. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because he thereon rested from all his work, which he created and made.

"Blessed art thou, O Lord, our God! King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord, our God! King of the universe, who hath sanctified us with his commandments; for us hath he chosen, and his holy Sabbath, with love and favour, caused us to inherit, as a memorial of the works of creation: for that was the day, the beginning of the holy convocation, a memorial of bringing us forth from Egypt: for thou hast selected us, and sanctified us from all other people, and thy holy Sabbath, with love and favour, thou hast caused us to inherit. Blessed art thou, O Lord, sanctifier of the Sabbath!" He then drinks some of the wine, and gives some also to all the family.

One of the two *Chaloths* is next broken, the master taking a bit for himself, and distributing the same to each at the table, before eating which, pronounces the blessing for the bread, thus—"Blessed art thou, O Lord,

our God! King of the universe, who bringest forth bread from the earth." Supper then being served, the usual grace after meals is repeated, containing some additional passages in reference to the Sabbath.

The following morning they repair to Synagogue, and after returning before any food is taken, the *Kidush Haiyon* (קידוה היום), or sanctification of the day must be said. The master of the house takes a glass of wine in his right hand, and says, "Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the Children of Israel for ever. For, in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work—thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: for, in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the seventh day and hallowed it." Then, after the formality of asking the leave of the Rabbi, "With permission of teachers and rabbies," he says, "Blessed art thou, O Lord, our God! King of the universe, who createst the fruit of the vine."

After attending the Synagogue service of the day, as elsewhere described, as soon as the time for the appearance of the stars arrives, the Sabbath is over. But before engaging in any work, the family ought to make the *Habdallah* (הבדלה) *i. e.* the division; which is per-

formed in this manner. A wax candle is lit, and placed generally in the hands of the youngest person present, when the head of the house holds a glass of wine in his right hand, and a box of spices in the left, and, standing, repeats aloud the following words,—"Behold, God is my salvation; I will trust, and not be afraid; for the Lord JAH is my strength, and my song; he also is become my salvation. And ye shall draw water with joy from the fountain of salvation. Salvation is the Lord's, may thy blessing be on thy people. Selah. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. The Jews had light and joy, gladness and honour; thus may it also be unto us. I will take the cup of salvation, and call upon the name of the Lord. Blessed art thou, O Lord, our God, King of the universe, who createst the fruit of the vine."

Whilst pronouncing the blessing, the person, as an omen for good and prosperity, sprinkles a little of the wine on the table. Then he removes the spices from his left hand to the right, and says, "Blessed art thou, O Lord, our God, King of the universe, who createst the odoriferous spices.

"Blessed art thou, O Lord, our God, King of the universe, who createst the light of the fire.

"Blessed art thou, O Lord, our God, King of the universe, who hath made a distinction between things sacred and profane—between light and darkness—betwen Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord, who hast made a distinction between things sacred and profane."

Such are the formal ceremonies of the Sabbath; it

now remains for us briefly to review the general observance of the day. And,

First, as to food. It is requisite that every family have three meals, and only three, on the Sabbath—one on the Friday evening, immediately after the service; and two on the Saturday—one after the morning, and the other after the afternoon service. This is founded on the following passage in Exod. xvi. 25, "And Moses said, eat that to-day, for to-day is the Sabbath to the Lord: to-day ye shall not find it in the field." Here, the word *to-day* is introduced three times, hence the Jewish teachers infer that it is meritorious to make three meals on the Sabbath. One of the most favourite dishes is fish, which is always procured, if possible, for the first Sabbath meal. Another dish, quite peculiar to the Jews, is the one they call *shalit*. This arose from the desirableness, on the one hand, of having warm food, especially in cold weather; and, on the other hand, from the prohibition of providing food on the Sabbath day. The *Shalit* consists of meat, peas, rice, &c., put into a pot, and placed on Friday afternoon, into an oven, heated for that purpose, or under the ashes; and there left, until Saturday noon, when, on being drawn out, it is found still quite warm. As the day is looked upon as a time of festivity and enjoyment, every Jew provides the best he can for the Sabbath meals. This is one way, according to the Rabbies, of honouring the Sabbath.

Second, respecting work, the prohibited actions are arranged under thirty-nine *Aboth*, or principal occupations. These are the following,—to sow—to plough—to mow—to gather into sheaves—to thrash—to winnow—

to sift corn—to grind—to sieve—to knead—to bake—to shear wool—to wash wool—to card—to dye—to spin—to warp—to shoot two threads—to weave two threads—to cut and tie two threads—to tie—to unite—to sew two stiches—to tear thread, with intent to sew two stitches—to catch game—to slaughter it—to skin it—to salt a hide—to singe a hide—to tan—to cut up a skin—to write two letters—to erase with intent to write two letters—to build—to demolish—to extinguish fire—to kindle fire—to hammer; and to carry from one *Reshuth* into another. Such are the principal prohibited occupations. Every other act that can be classed under any one of these becomes illegal. For example—under the principal occupation of ploughing, all analogous work, such as digging, weeding, &c., &c., is arranged. But in addition to these thirty-nine principals and their accessories, there are certain other acts prohibited in the Sabbath laws, too numerous by far to be recounted here.

To alleviate the extreme rigour of these laws, another code was enacted under the title of *Ngeruvim* (ערובים) *i. e.* commixtures. By these laws of commixture, acts that would be otherwise unlawful are permitted. They are exceedingly numerous and complicated. We shall merely give a few examples. To carry any thing from one house to another is unlawful; but if the householders in a court should join in some article of food, and deposit it in a certain place, the whole court becomes in virtue one dwelling, and the inmates are entitled to carry from house to house whatever they please. Also, any public place, inclosed on three sides, is made private by means of a wire or rope. It is un-

lawful to carry a handkerchief loose in the pocket, but if they pin it to the pocket, or tie it round the waist as a girdle, they may carry it anywhere.

It is unlawful to ride on horseback, or in a carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—to comb the hair; and even to carry a pin in their clothes which is unnecessary. These, and a great many others, are complied with by the most rigid. There is one command, however, in the law of Moses, to which all Jews most scrupulously adhere—"Ye shall kindle no fire throughout your habitations upon the Sabbath day," (Exod. xxxv. 3.) Consequently they never light fire, or a lamp, or a candle on the Sabbath, nor eat food prepared on that day—all must be done on the Friday. As it is impossible to spend the Sabbath, in cold climates, without fire and light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things; and amongst the humbler classes, a number of families generally unite in securing the service of a Gentile neighbour for the day. We believe that nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on his fire or snuffing his candles on the Sabbath.

Third, how the day in other respects may be spent: the generality of the Jewish teachers hold that it is a day of pleasure seeking. Whatever may gratify the individual, whether reading—visiting friends and acquaintances—resorting to places of diversion—or any other entertainment, is lawful. They deny that it is a day

set apart only for spiritual edification. Consequently most of the comparatively few who attend the Synagogue in the morning, with the great majority who entirely neglect it, spend the remainder of the day in recreation and amusement. Others, however, hold that the words of the prophet are still in force, calling them from doing their pleasure on the holy day; and that they should not do their own ways, nor find their own pleasure, nor speak their own words, (Isa. lviii. 13.)

CHAPTER V.

THE NEW MOON.

THE first day of every month is called *Rosh Chodesh* (ראש חדש) or head of the month, and is kept as a feast.

On the Sabbath preceding the new moon, at a certain time in the morning service, the Chazan repeats as follows,—"May he who performed miracles for our ancestors, and redeemed them from bondage to freedom, redeem us speedily, and gather our dispersed, the united people of Israel, from the four corners of the earth; and let us say (when the whole congregation respond) Amen." Then he announces the first of the month, naming the month, and on what day it will occur; after which the congregation, and then the *Chazan*, say the following prayer,—"May the holy blessed One renew it to joy and gladness, life, and peace, salvation and con-

solation; even for us and all his people, the house of Israel; and let us say, Amen."

The day before the new moon is spent by the pious Jews in fasting, &c.; on account of which it is called the *Yom Kippur Katan* (יום כפור קטן) *i. e.* minor day of atonement.

The public service in the Synagogue commences the previous evening, in which several additions to that of common days are made, too lengthy to be introduced here; the principal, however, are the prayers of repentance. In the morning service of the feast, a portion of the law is read, viz. Numbers xxviii. 1 to 8 inclusive and 11—15. This is read to four persons, a Cohen, a Levite, and two Israelites. The *Musoph* is then read, in which the Almighty is supplicated to bring them back to Zion, and to erect the Temple at Jerusalem. Before the blessing of the new moon is said, the following prayer is offered—"May it be acceptable in thy presence, O Lord, our God, and the God of our ancestors, to renew to us this month for good and blessing. Grant us a life of happiness and prosperity—a life of renewed strength and fear of God—a life without shame and confusion—a life of riches and glory—a life of increasing love to the Law, and reverence to the Eternal; and a life fulfilling the good desires of our hearts, for the sake of the frequency of our devotion. Amen Selah."

In the grace after meals on this day, as on other festivals, the following is introduced—"Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David, thy servant, and the memorial of Jerusalem, the holy city, and the

memorial of thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered, for the obtaining a happy deliverance with favour, grace, and mercy, to life and peace, on this first day of the month.

After the third day of the month, it is the incumbent duty of every Jew, either alone or with a number of his co-religionists, to make the salutation of the moon. The most proper time is between the fourth and fifteenth days, and immediately after the evening service. It is preferable also to have a goodly number together. Consequently, a certain evening having been named, a great number meet at Synagogue, and after the service, they go together to some particular place where they can best see the moon. When ready to perform the ceremony one takes the lead, repeating the *Kiddush Halvanah* (קידוש הלבנה) or sanctifying the moon, and all the rest repeat after him, as follows,—"Blessed art thou, O Lord, our God, King of the universe, who with his word created the heavens, and all their host with a breath from his mouth. A decree and appointed time he gave them, that they should not deviate from their charge: they rejoice and are glad when performing the will of their Creator. Their Maker is true, and his works are true. He also ordained that the moon should renew her crown of glory; for those who have been tenderly bred up from the womb, are also hereafter to be renewed like her to glorify their Creator, for the glorious name of his kingdom. Blessed art thou, O Lord, who reneweth the months. (*Then they say three times*) Blessed be thy Former—blessed be thy Maker—blessed be thy Possessor—blessed be thy Creator.

(*Then jumping upwards, they say three times*) As I attempt to leap towards thee, but cannot touch thee, so may those who attempt to injure me, be unable to reach me. (*Then they say three times*) May fear and dread fall on them; by the greatness of thine arm may they be still as a stone. (*Again three times*) Still as a stone may they be by the greatness of thine arm: may fear and dread fall on them. David, King of Israel, liveth and existeth. (*Then they say to each other*) Peace be to you. (*And answer*) Unto you be peace. (*Again three times*) May it be renewed unto us and all Israel for a good and fortunate month." The 121st Psalm is also repeated, and then the following—"The voice of my beloved; behold he cometh, leaping upon the mountains, skipping upon the hills. My beloved is like a roe, or a young hart; behold he standeth behind our wall—he looketh forth at the windows, shewing himself through the lattice."

The face in the moon is looked upon as the *Shechinah* (שכינה) or symbol of the divine glory, such as dwelt in the Tabernacle and Temple; therefore, the following is next repeated,—"It was taught in the college of Rabbi Ishmael, that if the Israelites were worthy to be admitted to reverence the Divine presence of their Father who is in heaven, but once a month, it might suffice them. Abaiya therefore saith it must be said standing."

The Talmud says, that when the Lord created the sun and moon, they were both of equal bulk and lustre; and that the moon addressing the Creator, said to him, "Thou hast given to the sun and to me an equal light, and the world cannot distinguish between us any difference of the day and night." The Almighty, perceiving

that the moon coveted greater light than the sun, punished her pride, and told her, that her light should be diminished, and that the light of the sun from that time forth should be the greater. This is inferred from Genesis i. 16, where both sun and moon are called great; but in the next clause the moon is called the lesser light; from which it is concluded, the Lord must have lessened it after its first creation. In reference to this they also say,—"Who is this coming from the wilderness, leaning on her beloved? May it be thy pleasure, O God, and the God of our fathers, to continue to fill up the deficiences of the moon, and that the light of the moon be as the light of the sun, as her light was during the first six days of creation, before her diminution; as it is said, 'the two great lights.' O may the verse be fulfilled: 'And they will seek the Lord their God, and David their King.'"

The ceremony must not be performed, unless the face in the moon be distinctly seen. Therefore, should the evening fixed upon be cloudy, the greatest part of the night is spent in watching for a favourable opportunity. The coldest winter nights cannot prevent them going out to perform this duty; as it is firmly believed, that, after doing so, they shall not die during that month. On this account they are in much anxiety, until the performance of the ceremony, when they begin to feel once more secure.

CHAPTER VI.

FEASTS AND FASTS.

Our object in this chaper is to present a succinct view of the feasts and fasts as they occur in the Jewish Calendar, and the manner in which they are celebrated.

The Jewish year consists of twelve lunar months, each having twenty-nine or thirty days. The difference between the solar and lunar months, however, would occasion, in the cycle of nineteen years, a complete reversal of the months; to prevent which, seven times during that period, an additional month is inserted, This additional month is called *Va-adar* (ואדר) or *Adar Sheni* (אדר שני) *i. e.* second Adar; and the year in which it occurs is called *Shenath Ngebbur* (שנת עבור) or leap-year.

The Jews have two sorts of years, the civil and the ecclesiastical. The civil year commences in the month called *Tishri*—on the first day of which the Jewish authors hold the work of creation was begun. All civil

and commercial matters are dated according to this year. The ecclesiastical year commences in the month of *Nissan*, in commemoration of their departure out of Egypt. All feasts and fasts are computed according to this year.

As the Jewish months are lunar, none of these years corresponds with the year adopted by the Christian world—the months varying their time continually. In the subjoined calendar we have arranged the months of the Christian year according as they will stand in the next Jewish year; which will give our reader a correct and complete idea of the subject.

The Festivals of the Jewish Calendar, for the year 5614, comprising parts of the Christian years of 1853, 1854.

Tishri—תשרי.		Oct.
1	*Rosh Hashanah.*	3
2	*Rosh Hashanah.*	4
3	Fast of Gedaliah.	5
10	Day of Atonement.	12
15	Feast of Tabernacles begins.	17
21	*Hoshangna Rabba.*	23
22	*Shemini Ngatsereth.*	24
23	*Simchath Torah.*	25
Cheshvon—חשון.		**Nov.**
19	*Sheni Chamishi vesheni.*	20
23	*Chamishi.*	24
27	*Vesheni.*	28
Kislef—כסלו.		**Dec.**
24	*Chanucah.*	25

TEVETH—טבת.		JAN.
10	*Tsom Teveth*	10
SHEVAT—שבט.		FEB.
15	*Chamishah Ngazar* and *Rosh Hashanah Shal Elanoth.*	13
AADAR—אדר.		MARCH
13	Fast of Esther.	12
14	*Purim.*	13
15	*Shushan Purim.*	14
NISAN—ניסן.		APRIL
10	*Shabbath Hagadol.*	8
13	*Ngerev Pesach.*	11
14	*Pesach* (Passover) begins.	12
22	Passover ends.	20
EIYAR—אייר.		MAY
10	*Sheni Chamishi Vesheni.*	8
13	*Chamishi.*	11
17	*Vesheni.*	15
18	*Log Bangomer.*	16
SIVAN—סיון.		JUNE
3	*Shelosheth yemei Hagbalah.*	30
6	*Pentecost.*	2
TAMMUZ—תמוז.		JULY
17	*Shivngan Ngazar Bethammuz.*	13
AV—אב.		AUG.
9	*Tishngah Beav.*	3
15	*Chamishah Ngazar Beav.*	9
ELLUL—אלול.		SEPT.
1	*Shophar.*	25
24	*Yemei Hasselichah.*	17

We shall now follow the course of the preceding

calendar, explaining, as we go on, the mode in which the feasts and fasts are celebrated.

Tishri.

This month, as already noticed, is the beginning of the new year, and has always thirty days. In it, we are told, was the world brought into existence. It is also believed that the destiny of every individual is determined on this month—that the Creator sits upon his throne, and on the first day of the month weighs the merits and demerits of all—that those whose demerits preponderate, are sealed to death—those whose merits preponderate, are sealed to life; but those whose merits and demerits are equal, are delayed until the day of atonement. In the meantime, if they repent, they also are sealed to life; but if not, they are sealed to death. On account of which, the first day in the month is called *Yom Haddin* (יום הדין) *i. e.*, day of judgment. For the eight days previous, the most pious rise at about four o'clock in the morning to go to Synagogue, in order to join in repeating the prayers, or rather poems, called *Selichoth*, (סליחות) *i. e.*, forgiveness. These days are also kept as days of fasting.

Rosh Hashanah.—On the first and second days of the month, as seen in the calendar, is held *Rosh Hashanah*, (ראש השנה) which means the first of the year. This, in many respects, is the most important feast of all, and in it are concentrated the ideas already referred to, as well as others yet to be named.

The feast commences at the same hour as the previous Sabbath, at which time they repair to Synagogue

to repeat the appointed service. When finished, they salute each other, saying, "May you be writ to a good year," to which is replied, "ye also." Parents and children, on their return home, are especially careful to do in like manner. When all are seated to supper, the feast is sanctified as on the Sabbath. The *Chaloth* and wine having been prepared, similarly to Fridays and the days preceding all the festivals, the master of the family takes a glass of wine in his hand, and repeats the *Kidush*, or sanctification, as follows,—"With permission of ye, teachers and Rabbies.

"Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine.

"Blessed art thou, O Lord, our God, King of the universe, who didst select us from all other people, and exalt us above all other nations, and sanctify us with thy commandments; and granted unto us, O Lord, our God, in love, this day of memorial—this day of sounding the trumpet—an holy convocation—a memorial of the bringing us forth from Egypt; for thou didst select us, and sanctify us from all other people: for thy words, O our King, are truth, and permanent for ever. Blessed art thou, O Lord, King of all the earth, the sanctifier of Israel, and the day of the memorial. Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us, to enjoy this season." If the feast happens to fall upon Saturday evening, the following is introduced before the last blessing—"Blessed art thou, O Lord, our God, King of the universe, the Creator of the light of the fire. Blessed art thou, O Lord, our God, King of the universe, who makest a separation between the holy and the profane—

between light and darkness—between Israel and the nations—between the seventh day, and the six days of work—between the sanctified Sabbath, and the sanctified holy days thou didst separate; and the seventh day, from the six days of work thou didst sanctify; and thou didst separate and sanctify thy people Israel, with thy holiness. Blessed art thou, O Lord, who dividest between holy and holy." When any other festival falls upon Saturday evening, this blessing must be the same. One of the two *Chaloth* is also broken and distributed, each one tasting the wine and eating the bread as on the Sabbath.

On this evening, before supper is served, another ceremony is performed. On the table is placed a cup with honey, and a sweet apple. The master of the family cuts up the apple, and divides it between those present, when every one dips his piece in the honey, and eats it, saying, "To a good year and a sweet one." During these two days all sour food and drink are scrupulously avoided.

The next morning they go early to Synagogue, and continue their devotions till about noon. In addition to the usual morning service, there is another peculiarly adopted for the occasion. This consists of portions of Scripture, prayers, blessings, legends, &c., all strung together with the intent to impress upon the mind the importance of the day. The scroll of the Law is taken out, as on the Sabbath, and read to five individuals. The part appointed to be read, is Genesis xxi. The portion from the Prophets is, 1 Sam. i. ii. 10. To the *Maphtir* is also read Numbers xxix. 1—6.

After this follows the most important part of the

service, the ceremony of blowing the *Shophar*, (שופר) or horn: which no Jew, who has the least religious or national feeling, will neglect to attend. This they found upon Numb. xxix. 1, and Lev. xxiii. 24; on which account the feast is sometimes called *Yom Terungah*, (יום תרועה) a day of blowing of trumpet. The horn is blown in the Synagogue every morning during the previous month, to prepare them for the important season of the new year's day. The *Shophar* is made of a ram's horn, in remembrance of the ram offered up instead of Isaac, on Mount Moriah, as recorded in Gen. xxii., which event, according to the Rabbies, happened on this same day.

The reasons given by Rabbi Saadyas, and repeated as part of the morning service, for blowing the *Shophar*, are as follow:—

First,—Because the day is the beginning of the creation, on which God created the world, and thus began to reign over it: and as it is customary at the coronation of kings, to sound the trumpets and cornets, to proclaim the commencement of their reign; we, in like manner, publicly proclaim, by the sound of the cornet, that the Creator is our King: and thus says David, "With trumpets, and the sound of the cornet, shout ye before the Lord."

Second,—As the new year is the first of the ten penitential days, we sound the cornet, as a proclamation, to admonish all to return and repent—which, if they do not, they cannot plead ignorance, as having been fully informed. Thus also we find earthly kings publish their decrees, that none may plead ignorance thereof.

Third,—To remind us of the Law given us on Mount

Sinai, where it is said, (Exod. xx. 16,) "And the voice of the cornet was exceeding loud." And that we ought to bind ourselves to the performance thereof, as our ancestors did, when they said, "All that the Lord hath said, we will do and be obedient."

Fourth,—To remind us of the prophets, who are compared to watchmen blowing the trumpets, as mentioned in Ezek. xxxiii. 4, "Whosoever heareth the sound of the trumpet and taketh not warning, and the sword cometh and taketh him away, his blood shall be upon his own head; but he that taketh warning shall save his life.

Fifth,—To remind us of the destruction of the holy temple, and the terrifying alarm of the enemy's warriors shouting to battle, as mentioned, (Jer. iv. 19,) "Because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." And, therefore, when we hear the sound of the cornet, we ought to beseech the Almighty to rebuild the holy temple.

Sixth,—To remind us of the binding of Isaac, who willingly submitted himself to the will of heaven; thus ought we also willingly to submit even to death itself, for the sanctification of the unity of his holy name.

Seventh,—That, when we hear the sounding of the cornet, we may, by the dread thereof, be induced to humble ourselves before the Supreme Being; for it is the nature of these martial wind instruments, to produce dread and terror: as the prophet Amos observes, (iii. 6) "Shall a trumpet be blown in the city, and the people not be terrified?"

Eighth,—To remind us of the great and awful day of judgment, on which the trumpet is to be sounded; as

mentioned in Zephaniah i. 14—16, "The great day of the Lord is near; it is near, and hasteneth much—a day of trumpet and of shouting."

Ninth,—To remind us to pray for the time when the outcasts of Israel are to be gathered together, as mentioned, (Is. xxvii. 13;) "And it shall come to pass in that day, the great trumpet shall be sounded; and those shall come who were perishing in the land of Assyria, &c."

Tenth,—To remind us of the resurrection of the dead, and the firm belief thereof, as the prophet Isaiah saith, "Yea, all ye that inhabit the world, and that dwell on the earth, when the standard is lifted upon the mountains, ye shall behold, and when the trumpet is sounded, ye shall hear."

The blowing of the *Shophar* is a most important act, consequently a person well initiated is selected to fill the office. Four are appointed—three of whom remain stationary, whilst the chief performs the duties. They must purify themselves in water—and put on the *Talith*, *Kitl*, and *Chegurah*, (a kind of shawl used during prayer, a kind of white gown, and girdle) the dress in which Jews are generally buried. Standing on the reading desk, the blower is ready to perform his duty. The blasts are thirty in number—each class having a proper and distinct name, which are to be called out by an appointed individual. As the time draws nigh, the congregation become perfectly calm and silent, and every Jew who has any feeling at all, will endeavour to obtain a hearing of the *Shophar*. The blast, to a stranger, seems unharmonious and puerile; but to the pious Jew it is awfully important. Before the blower sounds the *Sho-*

phar, he repeats the following prayer—"May it be acceptable in thy presence, O Lord, my God, and the God of my fathers, the God of heaven and the God of earth—the God of Abraham, the God of Isaac, and the God of Jacob—the great God, mighty and tremendous; to send me the holy and pure angels, who are faithful ministers, and faithful in their messages; and who are desirous and willing to justify Israel—and also the great angel *Patspatsiah*, who is appointed to represent the merits of Israel, when they sound the *Shophar* this day—and also the great angel *Tashbash*, who is appointed to declare the merits of Israel, and confound Satan with their sound of the cornet—and the great princes, who are appointed to superintend the sounding of the *Shophar*—and the great angels *Hadamiel* and *Sandalphon*, who are appointed over our sounding, who introduce our sounding before the throne of thy glory—and also the angel *Shamshiel*, who is appointed over the joyful sound—and the angel *Prasta*, who is appointed to superintend קש"ר that they may all be expeditious in their errand, to introduce our soundings before the veil, and before the throne of thy glory—and mayest thou be inclined to have mercy over thy people Israel, and lead us within the temperate line of strict justice—and conduct thyself towards thy children with the attribute of mercy, and suffer our soundings to ascend before the throne of thy glory—and attentively view the ashes of Isaac, heaped up on the altar; for thou, O God, art a faithful King, and rememberest thy covenant. Blessed art thou, O Lord, who rememberest the covenant."

After farther repeating half-a-dozen passages of

Scripture,* and another prayer, he says, "Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to hear the sound of the *Shophar*. Blessed art thou O Lord, our God, King of the universe, who hast preserved us alive, sustained us, and brought us to enjoy this season." The person appointed to that office, now calls out the names of the different sounds, to which the blower responds one after one.

Tekeingah, Shevorim, Terungah, Tekeingah
Tekeingah, Shevorim, Terungah, Tekeingah
Tekeingah, Shevorim, Terungah, Tekeingah

Tekeingah, Shevorim, Tekeingah
Tekeingah, Shevorim, Tekeingah
Tekeingah, Shevorim, Tekeingah

Tekeingah, Terungah, Tekeingah
Tekeingah, Terungah, Tekeingah

Tekeingah, Tekeingah, Tekeingah gedoulah.

The reader then says aloud, "Happy the people who know the joyful sound: O Lord, in the light of thy countenance shall they walk. Blessed are they who dwell in thy house, they will continually praise thee."

The remainder of the service consists of blessings, prayers, descants, &c., when the ark, at certain intervals, is opened and closed. On one of these occasions, the following story, concerning Rabbi Amnon, is related:—"In a manuscript of Rabbi Ephraim, of Bonn, we find that Rabbi Amnon, of Mentz, composed תוקף ונתנו on account of the unfortunate accident that befel him. Rabbi Amnon was a person of great merit, of an

* Sam. iii. 56; Ps. cxix. 160, 162, 66, 108.

illustrious family, very rich, and much respected at the court of the Bishop* of Mentz. The said bishop frequently pressed him to abjure Judaism, and embrace Christianity; but he was deaf to these solicitations. It happened, however, that one day in particular, when very closely pressed by the Bishop and his courtiers, he, in order to evade their importunity, and to amuse them for the present, answered, "I will consider the subject, and give you an answer in three days." But as soon as he left the palace, and began to reflect, his conscience smote him for the enormity of the crime he had committed, in thus entertaining a doubt of the true faith, so as to be necessitated to consider whether he would deny the living God and Eternal King, or not: therefore he went home greatly cast down, and overwhelmed with remorse. When meat was set before him, he refused to eat or drink; and when his friends came to visit and see him, he refused all consolation, saying, "Alas! I will go down mournful to the grave for this deed." On the third day, while he was thus lamenting his imprudent expression, the Bishop sent for him, but he refused to go. Having thus disobeyed the Bishop's messengers several times, he commanded them to seize him, and bring him by force to him. He then questioned him thus: "Amnon, why didst thou not come to me according to thy promise, and inform me whether thou meanest to comply with my request, or not?." To which he answered, "I will pronounce sentence on myself, and that is, that my tongue which uttered the expression, and thus caused me to lie, ought to be cut out; for the intention of Rabbi Amnon was to sanctify the name of God, which he profaned by the expression."

* Roman Catholic, of course.

The Bishop said, "I will not cut out thy tongue, but the feet which did not come to me shall be cut off, and the other parts of thy body will I cause to be tormented." He then ordered his great toes, thumbs, &c. to be cut off; and after having severely tortured him, he ordered him to be conveyed home in a coffin, with his mangled limbs by his side; all which the Rabbi bore with the utmost constancy and resignation, firmly hoping and trusting in God, that this suffering would work out his pardon. Shortly after this was the New-year, when he desired they would carry him to the Synagogue, together with his mangled limbs, and place him near the Reader. This was done. When the Reader was just going to commence the *Kedushah*, Rabbi Amnon desired him to pause for a short time, while he sanctified the name of the Supreme Being. He then began ובכן, &c. denoting that he had sanctified his name by suffering for his UNITY. He then repeated, "We will express," &c., to acknowledge that he had justly suffered for the crime he had committed, and earnestly hoped for pardon. After this, he suddenly disappeared—for God took him, and from whom, no doubt, he will receive the reward appropriated to the righteous. To commemorate this extraordinary event, the above prayer has ever since been repeated on the New-year, by all the German and Polish Jews, in all parts, wherever dispersed.

Then follows the composition of the Rabbi. "We will express the mighty holiness of this day; for it is tremendous and awful—on which thy kingdom is exalted, and thy throne established in grace, whereupon thou art seated in truth. Verily, it is thou who art judge and arbitrator, who knowest all, and art witness, writer, sigillator, recorder, and teller. Thou callest to

mind things long forgotten, and dost open the book of records, so that it may be read of itself—every man's signature is in it. The great trumpet is sounded! a dull murmuring noise is heard! the angels shudder! fear and trembling seize them! 'Ah! (they cry), it is the day of judgment'—the heavenly choir are to be visited in judgment, for in justice, even they are not found faultless before thee: all who enter into the world now pass before thee, as a flock of sheep: as the shepherd mustereth his flock, and passeth them under his crook, so dost thou cause to pass, number, appoint, and visit every living soul, fixing the limitation of all creatures, and prescribing their destiny."

Four blasts of the *Shophar*,

Tekeingah, Shevorim, Terungah, Tekeingah,

are yet repeated three times in course of the service, and after each time the following is said,—"This day the world was called to existence—this day he causeth all the creatures of the universe to stand in judgment, either as children, or as servants. If we are esteemed as children, have mercy upon us, as a father hath mercy on his children; and if as servants, our eyes are attentively fixed upon thee, until thou be gracious unto us, and bring forth our judgment as the light, O thou who art tremendous and holy."

The morning service, which generally lasts about six hours, closes with very appropriate supplications and blessings.

When the family sit to dinner, the master of the house repeats the *Kidush*, or sanctification of the day, thus—"Blow up the trumpet in the month, being the time appointed on our solemn feast day, for this was a

statute for Israel, and a law of the God of Jacob. Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine."

The afternoon service consists of psalms, prayers, &c., adapted for the occasion; and the evening service is similar to that of the previous evening.

After the evening service the ceremony of *Tashlich* (דשליך) or the casting away is performed. Men, women, and children, go to a river, or pond, to remind them, we are told, that we are taken away suddenly, as fish are caught in a net. On the brink of the water, a prayer, which also is called *Tashlich*, is offered—when each shakes the skirts of his garment over the water, to signify that their sins are cast away, when they say the following,—"He will turn again, he will have compassion on us, he will suppress our iniquities. Yea, thou wilt cast our sins, and all the sins of thy people, the house of Israel, into the depths of the sea—thou wilt cast them into a place where they will not be remembered, nor visited, nor thought of for ever. Thou wilt show faithfulness to Jacob, and mercy unto Abraham, which thou didst swear unto our fathers, from the days of old."

The second day is kept similar to the first—only the portion read from the law is Gen. xxii., which treats of Abraham offering Isaac his son, and God's promise to bless him and his seed. The portion read to the *Maphtir* is the same as the previous day; but the portion from the prophets is Jer. xxxi. 2—20.

These two days are kept as strictly as the Sabbath, except that they are allowed to attend to their fires and lights, and also to dress their food for these days.

Fast of Gedaliah.—The third day is held as a fast

in remembrance of the murder of Gedaliah, 2 Kings xxv. 25; Jer. xii. 2.

The ten first days of the month are called *Ngasereth yemei Hatshuvah* (עשרת ימי התשובה) or ten days of repentance, during which they are to repent and confess their sins—pray to the Almighty to write them down in the book of life, and grant them a happy new year. The Sabbath that falls within these days is called Sabbath of Repentance, on which the Rabbi delivers a discourse on the subject. Repentance is not the only duty recommended, but also charity and prayer. The importance of the exercise of these duties on these days of repentance we cannot better explain than by quoting a passage from the first day's service. "On the first day of the year it is inscribed, and on the *fast day* of Atonement it is sealed and determined, how many shall pass by, (*i.e.* abortions) and how many be born; who shall live and who shall die, who shall finish his allotted time, and who not—who is to perish through fire, who by water, who by the sword, and who by wild beasts—who by hunger, or who by thirst—who by earthquake, or who by the plague—who by strangling, or who by lapidation—who shall be at rest, and who shall be wandering—who to remain tranquil, and who be disturbed—who grow rich, and who become poor, who shall be cast down, and who exalted. BUT PENITENCE, PRAYER, AND CHARITY, CAN AVERT THE EVIL DECREE." This averting must take place before sunset on the day of Atonement—when the form of prayer made use of is called *Nengilah*, (נעילה) a closing or bolting—indicating that the acceptable time for repentance, &c., is now up, and that the destiny of every one is unalterably fixed.

Therefore these days are called *Yamem Noraim*, (ימים נוראים) awful days, or days of reverence.

On the ninth day, or the one previous to the day of Atonement, the most pious go to Synagogue about two o'clock, and remain there until four. Having returned and breakfasted, the ceremony of *Keparoth*, (כפרות) or atoning sacrifices, takes place. The sacrifice consists of a cock for a male, and a hen for a female. A white fowl is preferred to any other in allusion to the words of the prophet, "Though your sins be as scarlet, they shall become white as snow," Isa. i. 18. A pregnant female takes three—two hens and one cock; one hen for herself, and the other two for the unborn infant—the hen lest it should be a girl, and the cock lest it should be a boy. The ceremony is performed by the head of the family, for himself first, and then for his household. After repeating a cabalistic prayer composed for the occasion, he takes the cock in his hand, and says the following passages:—The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands asunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sendeth his word, and healeth them, and delivereth them from their destructions. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men, (Ps. cvii. 14—21) If there be for him an angel, an intercessor, one among a thousand, to

show unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down to the pit; I have found a ransom," Job. xxxiii. 23. 24. He then moves the atonement round his head, saying, "This is my atonement, this is my ransom. This cock goeth to death, but may I be gathered and enter into a long and happy life, and into peace." All this is repeated three times. Having done so for himself, he does in like manner for the members of the family, introducing the alterations that are to be made for the other persons. As soon as the prescribed order is performed, they lay their hands on the Atonement, as was usual with the sacrifices; and immediately after it is given to the *Shochet* to be slaughtered.

Again they repair to Synagogue; and after the service they go immediately to their burial-ground, to visit the dead, the object of which is to invoke their intercession for the ensuing day. In passing along from grave to grave, the most pious are deeply affected, especially when entreating their relations and friends to pray for them the next day. When exhausted and hungry, they return homeward.

About two o'clock in the afternoon, they go again to the Synagogue. It is their duty however, this time, to perform ablution before going, that the prayers and confessions may be made in purity of body. Service being over, the most strict and pious subject themselves to the "whip of correction." Each one prostrates himself on the ground, whilst another inflicts upon him, with a leather thong, forty stripes save one, Deut. xxv. 2, 3. Having returned to their homes, they sit to the last meal before the great fast. This meal is called *Sengudah Maphsaketh*, (סעודה מפסקת) meal of cessa-

tion—which must be finished before sunset, at about the same time as the Sabbath begins. After this it is not lawful to eat or drink until the close of the service on the following evening. Every one is now cleansed and dressed in his best apparel, in honour of the day.

The children now go to their parents to ask their forgiveness in case they have offended them, when the parents put their hands upon their heads, and pray that life and prosperity be allotted to them the following day. All the inmates of the house are also required to be reconciled to each other. The same duty is performed likewise in the Synagogue among offended parties. When any one asks the forgiveness of an injured party, and he be not reconciled on the first acknowledgment of the sin, the offender is to take three persons with him, who are considered as a *Beth Dein*, and go to him again. If he continue obstinate, he must take ten persons with him, who are considered as a congregation, and in their presence make the following declaration—"Gentlemen, I have wronged this person, for which I now implore his pardon and forgiveness." Should he still remain inflexible and unreconciled, the witnesses will hold the offender justified in the sight of men and God.

YOM KIPPUR.—The Synagogue is then lighted up with numerous candles, and the evening service commenced, which brings in the great festival of *Yom Kippur*, (יום כפור) or Day of Atonement. The service begins with *Kol Nidrei*, (כל נדרי) a form of absolution from all vows, oaths,* &c., and is done in the following

* All the expressions employed in this formula have a distinct reference to those vows and devoted consecrations for holy purposes, which are expressed in the Pentateuch, at the end of Leviticus,

manner. The Chief Rabbi, accompanied by two other Rabbies, ascend the reading desk, and say, "with the cognizance of the Omnipresent, and the congregation of the celestial and terrestrial assemblies, we declare it permitted to pray with transgressors." The *Chazan*, with a solemn tremulous voice, then says, "All vows, obligations, oaths, or anathemas, whether termed—(here follow terms of corrupt Chaldee, difficult to be translated)—or otherwise, which we shall have vowed, sworn, devoted, or bound ourselves to, from this day of atonement until the next day of atonement (whose arrival we hope for in happiness) we repent, aforehand, of them all—they shall all be deemed absolved, forgiven, annulled, void, and made of no effect—they shall not be binding, nor have any power—the vows shall and in Numbers, xxx. These have all sacred relations,—that is to say, either with respect to the divinity itself, as devoting one's-self to his service, or the offering some sacrifice, or the vow of privation from any luxury, &c.; in all of which, the oath or vow, operates solely on the individual, without any connexion or relation with any other person, and only affects his own conscience, and his conduct towards the Deity. Now as man is prone to rashness, and thence liable to put forth vows, which from their nature, it becomes either impossible, or extremely inconvenient for him to perform, a mode of release has been instituted by the Rabbies whereby the persons may be absolved, on declaring the particulars of their vows before three Rabbies, or respectable persons, and expressing their contrition on that account; when they have the power of absolution, according to certain regulations, laid down in the Talmud, founded on the like power given to the husband and father, Num. xlii. The formula here recited, has been instituted to provide against the consequence of such vows, which a man may rashly take in the course of the year, and which he may neglect, forget, or find it impossible to perform; and which he may have forgotten

not be reckoned vows, nor the oaths considered as oaths." The *Chazan* repeats it three times, to which the congregation respond three times, "And it shall be forgiven to the whole congregation of the children of Israel, and to the stranger who sojourneth among them; for all the people act ignorantly."—Num. xv. 26.

The service continues for about three hours, when the congregation retire to their homes. But some continue in the Synagogue all night, praying, reading the Psalms, &c.

The following morning—*i. e.* the morning of the Day of Atonement, the service commences about six o'clock, and continues all day until the evening. The *Shachrith*, or morning service consists of prayers, supplications, &c., adapted for the day; near the end of which the Law is taken out, and read, as on the Sabbath, to five persons.

to have regularly absolved, according to the established regulations; and, it must be remarked, that three Rabbies are at the reading desk, at the time this formula is chaunted by the Reader for that very purpose.

Now it is evident that notwithstanding all the malicious interpretations given to this passage, by the enemies of the Jews, nothing in this absolution can operate on any oath pending between man and man: on the contrary, it is an expressed sentiment in the Talmud, that "oaths can only be dissolved, which a man may make to bind his own person, but those that relate to him and his neighbour, cannot be dissolved without the concurrence of the other party." Much less can this affect an oath administered in a court of justice; for even the Rabbinical code of law depends very considerably upon the evidence of an oath, and that in a degree superior and more decisive than any other code. Any idea, therefore, of this formula being able to dissolve such oaths, would then be subversive of a principal pillar in their judicial court, the supposition of which is impossible.—DAVID LEVY.

The portion is Lev. xvi. To the *Maphtir* is read Num. xxix. 7—11; and the portion from the prophets is Isa. lvii. 14 to lviii. After a few more prayers the *Shachrith* is over, having lasted, without the least intermission, about six hours.

The *Musaph* is next rehearsed—making mention of the additional sacrifice of the day (Num. xxix. 7), together with supplications to the Almighty to seal them to life. Near its close, the blessing of the *Cohanim* is pronounced, and is performed in the following manner, —A silver basin and jug, with water, are brought into the Synagogue, which one present takes, and pours over the hands of each of the *Cohanim*, and gives them a towel wherewith to dry the hands. This being over, they walk up and stand in a row in front of the Ark, enveloping their heads and faces in their *Talithim*, turning to the congregation, they repeat the blessing, as recorded in Numb. vi. 23—27.

The *Musaph* being finished—which generally lasts till about four o'clock, they begin the *Minchah*—when the Law is taken out, as on the Sabbath, and read to three persons. The portion is Lev. xviii. The last of the three is the *Maphtir*, who reads the portion from the prophets, which is the whole book of Jonah. Several prayers are added, and these end the afternoon service.

Next follows the *Nengilah*, already adverted to—which is considered the great conclusion prayer. It lasts till after sunset, when the *Shophar* is blown, as a signal that the duties of the day are over—the whole closing with the words, "Next year we shall be in Jerusalem." To this, other prayers are added, which last about half an hour. The festival is then concluded

—after their having fasted from twenty-four to twenty-six hours; and having continued in the exercise of their service upwards of twelve hours without the least intermission.

Every Jew who has the least feeling of Judaism, attends the Synagogue on the Day of Atonement. Hundreds on that day join the service, who are never seen there on any other occasion throughout the year. Consequently, the Synagogues are too small to contain the worshippers; especially as no one is allowed to enter except seatholders. To meet this deficiency, the London Jews fit up the Free School in Bell Lane, where a vast number congregate, and compose a medley audience of Jews from all parts of Europe. As far as we could judge, there were above two thousand persons present on the last Day of Atonement; and a more interesting spectacle we never witnessed.

Leather shoes, or anything made of calfs' skin, are not allowed to be worn on this day, in sad remembrance, we are told, of the golden calf worshipped by their forefathers, Ex. xxxii. Consequently, the majority wear cloth boots or shoes, whilst those who are not so provided go with only stockings on their feet. Neither are they allowed to adorn themselves with any gold ornaments, in remembrance of the material of which the above mentioned calf was made.

Sukkoth.—On the fifteenth day of the month commences the feast of *Sukkoth* (סכות), or Tabernacles. This festival was instituted to commemorate how the children of Israel dwelt in booths in their journey through the wilderness, Lev. xxiii. 34—44.

Immediately after the Day of Atonement, it is the

duty of the people to prepare for this coming feast. Consequently, on the morrow of that day, they rise early, and drive a peg into the ground as a mark where the booths are to be erected, should it be on an open ground; this act, or any other preparation, is considered the commencement of the building. This day, and the four following, are employed in preparing the booths. The rule is that it should be erected in the open air, and not within doors, or under the shelter of a tree—three sides must be of substantial wood—the top not to be covered with any kind of material, but with loose boughs, so that the stars may be seen, and the rain descend through them. This is their proper dwelling—in which they are to eat, drink, and sleep, during the seven days of the festival. But in this country, where the climate at that time of the year is so unfavourable, these rules are never strictly observed. Few families also have the convenience of erecting them, especially in London and other large towns.

On the evening of the fourteenth day, about the same time as the previous Sabbath began, the feast commences. They go to Synagogue, and after the service, which is similar to that of other evenings, with the addition of some prayers peculiar to the occasion, they return to their homes to celebrate the feast. This is done in the same general manner as on the Sabbath, and other feasts, when the master of the family takes a glass of wine in his right hand, and repeats the *Kidush*, or sanctification, as follows: "Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine!

"Blessed art thou, O Lord, our God, King of the

universe, who selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and granted unto us, O Lord, our God, in love, solemn feasts to rejoice, with festivals and times for gladness, on this feast of Tabernacles, and time of our rejoicing—an holy convocation—a memorial of our departure from Egypt; for thou didst select us, and sanctify us from all other people; and thy holy seasons, with joy and gladness, thou causedst us to inherit. Blessed, art thou, O Lord, the sanctifier of Israel and the times!

"Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with thy commandments, and commanded us to dwell in booths.

"Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us, to enjoy this season."

Agreeably to the command in Lev. xxiii. 40, they prepare themselves with *Ethrog* (אתרוג), or Citron—*Lulav* (לולב), or branches of palm trees—*Hadassim* (הדסים), or branches of the three-leaved myrtle—and *Ngaravoth* (ערבות), or willows of the brook. These are made use of in the Synagogue during the seven days of the festival, when the *Hallel* is said. This *Hallel*—too long to be here inserted—is a kind of composition, principally of praise, as the name implies, in way of review of the manifold mercies the Almighty manifested to their fathers of old. The half of it is always said on the new moon; and the whole on the days of Tabernacles, the two first days of Passover and Pentecost, and all the days of the feast of Dedication.

On the first morning of the feast, they go to Syna-

gogue as on the Sabbath, and when the time for saying the *Hallel* comes, the ceremony of the branch and citron is performed in the following manner. A branch of the palm-tree, of about a yard long, is taken, to which branches of the myrtle and willow are fastened. The reader being provided with one holds it in his right hand, a citron in the left, when the following blessing is pronounced: "Blessed art thou, O Lord, our God, King of the universe, who sanctified us with thy commandments, and commanded us to take the palm branch! Blessed art thou, O Lord, our God, King of the universe, who hast maintained us and preserved us to enjoy this season." Whilst singing the *Hallel* the reader continually waves the branch in all directions—now to the east, again to the west, and anon upwards towards the heavens, not unlike a soldier brandishing his sword. Several members are also furnished with similar branches, who, at certain points of the service, respond to the reader by shaking theirs also.

This part of the service being over, a portion of the Law is next read, which is from Leviticus xxii. 21 to xxiii. The portion from the prophets is Zachariah xiv.

Next follows the *Musaph*, near the conclusion of which a procession is formed. A scroll of the Law is taken out of the ark and brought to the reading desk. The officers of the Synagogue, together with a few others named for the occasion, being provided with branches as already mentioned, form themselves into a procession —one in front carrying the scroll in his arms, and all holding the branches in their right hand, walk around the reading desk repeating Hosanna. The Law is then

replaced, and after a few more prayers the morning service is over.

Being returned and seated for dinner, the head of the family says the following, as sanctification of the day: "And Moses declared unto the children of Israel the feasts of the Lord." Then the sanctification of the feast, as already given; that part which has "to dwell in booths," must be repeated at every meal during the feast.

There is nothing peculiar in the afternoon service: and the evening service, as well as the domestic ceremonies, are similar to those of the previous evening. The service of the second day is also a repetition of that of the first, with the exception of the portion read from the prophets, which is 1 Kings viii. 2—21. These two days are held sacred, on which no manner of work is done, except making fire, preparing food, &c., on which account they are called *Mikroei Kodesh* (מקראי קדש), holy convocations.

Chol Hammonged.—The five middle days of the feast are called *Chol Hammonged* (חול המועד), common days of the feast, because on those days they are allowed to follow their usual avocations. The service of each day is similar to that of the first: in fact, it is a repetition with the exception of the portions from the Law and the prophets.

Hoshangna Rabba.—The last of these five days, or the seventh of the feast, is called *Hoshangna Rabba* (הושענה רבא), or Great Hosanna, which is esteemed more sacred than the four previous days. Every one has a branch of the willow—a willow that grows near a running stream. These are procured under the superinten-

dence of the officers of the Synagogue, and the head of every family must purchase sufficient that each member has a bunch. Each bunch must contain five sprigs, and seven leaves on each sprig. These are tied up with the bark of the palm. In this manner all—male and female—great and small repair to Synagogue with their branches in their hands.

In course of the morning service, which is similar to that of the previous days, seven scrolls of the Law are taken out of the ark, when a procession similar to the one on the two first days is formed. The reader of the Synagogue leads, with one of the scrolls in his arms, followed by six others, appointed to the office. In this manner they walk around the reading desk seven times, the reader singing certain compositions as they proceed. The *Chazan* ought to adjust the singing to the walking, so that each composition may end with the circuit. The last of these compositions is prolonged for some time, the burden of which is to entreat the Almighty to show them mercy for the sake of Abraham, Isaac, Jacob, &c., &c. The conclusion runs thus—"The voice of him (Elijah) who bringeth glad tidings, and said, Thy salvation will I strengthen, when he (*Messiah*) cometh—it is the voice of my beloved coming, and I will declare the glad tidings. It is the voice of him who cometh, with myriads of saints, standing on the Mount of Olives, and I will declare the glad tidings. It is the voice of him—Messiah—when he cometh at the sound of the grand cornet, when the mountains will divide; and I will declare the glad tidings. It is the voice of my beloved that knocketh, and shineth forth from Seir, and the mountains of the east shall divide, and I

will declare the glad tidings. It is the voice of him (Elijah) proclaiming the redemption from captivity, and the Messiah coming with all his pious ones with him; and I will declare the glad tidings. It is the voice of the *Bath kol*,* roaring from Zion, proclaiming freedom to the whole world, and I will declare the glad tidings. It is the voice of compassion pressing on the seed (Israel) for they will be deemed innocent as infants in the womb of their mothers, and I will declare the glad tidings. It is the voice of pardon granted through the merit of her who was sick (Rebecca), and exclaimed, at the period she brought forth twins, "Why am I thus?" she patiently waited; and I will declare the glad tidings. It is the voice of the pure one who worketh and beholdeth all these things; and I will declare the glad tidings. It is the voice of salvation proclaiming the welcome period of the earth's acknowledging the unity of his name; and I will declare the glad tidings. It is the voice of the mighty one of heaven and earth, exclaiming, Can a nation be born at once? and I will declare the glad tidings. It is the voice proclaiming the period of redemption, and the people shall see light, and it shall come to pass at eventide there shall be light; and I will declare the glad tidings. It is the voice of the Saviour's going up to Mount Zion, who will heal the sick, and will redeem the Children of Zion; and I will declare the glad tidings. It is the voice that shall be heard in all thy borders, to enlarge the places of thy dwellings; and I will declare the glad tidings. It is the voice trying to make thy residence until Damascus, for the reception of thy sons and thy daughters; and I will declare the

* Voice from heaven.

glad tidings. It is the voice to make glad the Rose of Sharon, for they shall rise who sleep in Hebron; and I will declare the glad tidings. It is the voice crying, Turn ye to me, for, on the day ye hearken, ye shall be saved; and I will declare the glad tidings. It is the voice of the man whose name is the Branch, and this self-same Branch is David; and I will declare the glad tidings. It is the voice proclaiming, Rise ye up from the dust—awake and shout, ye who inhabit the dust; and I will declare the glad tidings. It is the voice of the multitude praising the reign of the Messiah, making great the salvation of his kingdom; and I will declare the glad tidings. It is the voice exclaiming, The name of the wicked shall perish, but will show mercy to his annointed one—even David; and I will declare the glad tidings. It is the voice of granting salvation to his people for ever—even to David and his seed to everlasting. (*Repeat three times.*) The voice of him (Elijah) who bringeth glad tidings."

The prayers being over, every one beats the leaves from off his willow bunch, and if they fall off easily it is held as a good omen, if not, as a bad one. But before the leaves are thus beaten, the following prayer is said —"Let it be acceptable before thee, O Lord, and the God of our ancestors, who hath chosen good prophets, and choice leaders, that thou wilt receive our prayers with mercy and good will, remember us through the merits of the seven circuits we have completed and perfected before thee. Remove every difficulty between us, and between thee—hearken to our cry—deal kindly with us—for he who suspends the earth in vacuum will verily seal us in the book of life for happiness; and

grant us, this day, the strength of thy divine presence, and may the five mighty acts be found worthy by the beating off the leaves of the willow, as was the custom of thy prophets. Rekindle love between them, and cause us to enjoy the sweetness of thy behest; and by the strength of thy judgment, thou wilt awaken the power of thy divine spirit, through the mystery of the name, יו"ד ה"א וא"ו. Thou wilt refresh the herbage by thy dews, that they may cause abundance, and inspire thy servant, who prays and solicits pardon. Prolong his days, forgive his sins, his iniquities, and his trespasses. Stretch forth thy right hand to receive him—his repentance being perfected. Open thy good treasures to satisfy the thirsty soul who longeth, as is expressed, "The Lord will open for thee his good treasures of heaven, to give rain on thy land in its season, and will bless all the labours of thine hand. Amen." The use made of the booths, branches, &c., is now over, and the afternoon closes the feast of Tabernacles, properly so called.

According to the Talmudists, the following evening is the time when the destinies that were recorded on the new year, and sealed on the Day of Atonement, are distributed. Therefore, the most strict assemble in the Synagogue, and remain there all night reading a certain work which contains the Book of Deuteronomy, portions of the Zohar, and the Book of Psalms. After this they go to the bath adjoining the Synagogue, and dip their bodies three times in a kind of underground pond, called *Mikvah* (מקוה), generally provided in every bath. They must descend and ascend without any light: for, as the legend asserts, in so doing if they are doomed to die, they will see their own shadow having no head.

SHEMINI NGATSERETH.—The eighth day is called *Shemini Ngatsereth* (שמיני עצרת), eighth of the feast. This is a distinct feast, although the whole number of days generally go by the name of Feast of Tabernacles, Numb. xxix. 35. It commences with the evening of the seventh day, and ends with that of the eighth; and is kept as sacred as the first two days. There is nothing peculiar in the service of the day, except that the *Cohanim* bless the congregation, as already explained, and supplications for rain are introduced into the prayers. The portion of the Law read is Deut. xiv. 22, to xv. 18; to the Maphtir, Numb. xxix. 35—40; and the prophets, 1 Kings, viii. 54, to ix. 1.

SIMCHATH TORAH.—The ninth ,and last day of the feast, is called *Simchath Torah* (שמחת תורה), or the rejoicing of the Law. We have seen in a previous chapter, how the Law is divided into sections, and how one of these is read every Sabbath. The last and first sections are read on this day—which is held as a feast to celebrate the event. Two individuals, from among the most honourable of the members, are previously selected to read these sections to them. The one to whom the last section is read, is called *Chathan Torah*, (חתן תורה) or bridegroom of the Law; and the one to whom the first section is read, is called *Chathan Bereshith* (חתן בראשית), bridegroom of the beginning.

The feast commences on the evening of the eighth day. When the *Chazan* has arrived at a certain point in the service, the names of seven individuals are called, who walk up to the ark, when a scroll of the Law is given to each. They now form themselves into a procession, headed by the Reader, and surround the read-

ing desk seven times. As they proceed, the Reader sings certain compositions, as on the first days of the feast, which are expected to be so adjusted that the song and circuit end together. After some additional prayers, the service concludes.

The following morning—after rehearsing some prayers adapted for the day—the substance of which is the blessing that awaits him who studies the Law, a procession is formed as on the previous evening. There must be seven scrolls; but generally there are many more. The custom is to take out whatever number may be in the ark; and frequently persons carry their own scrolls with them to Synagogue. To join the procession on *Simchath Torah* is a great honour and privilege; and to be disappointed inflicts a deep wound. The reading desk is surrounded seven times, as on the previous evening—and seven times only, in commemoration of the taking of Jericho. This ceremony being finished, one of the scrolls is laid on the reading desk, when the last *Sederah* is read to the *Chathan Torah;* and the first, again, to the *Chathan Bereshith.*

The service being over, the day is spent in feasting and merry-making. The two *Chathans* prepare banquets on the occasion, to which they invite the officers of the Synagogue and their friends. Their wives also, who are considered as brides of the Law, serve cake, wine, &c., among the females. Every family and individual make merry on this day—and all spend freely upon eating and drinking in honour of the Law. More money is lavished on *Simchath Torah*, than on any other occasion throughout the year.

Cheshvan.

This is the second month, and has sometimes twenty-nine days, and at other times thirty.

Sheni Chamishi, Vehseni.—In this month are held the fasts *Sheni, Chamishi, Vesheni* (שני חמישי ושני) *i. e.* second, fifth, and second. They are so called on account of their being held on Monday, Thursday, and the following Monday; these being the second, fifth, and second days of the week. These fasts have been instituted to humble the people before the Almighty, lest they might have been guilty of transgression in eating and drinking too freely on the previous feast. On the Sabbath before *Sheni* the Reader proclaims in the Synagogue, that the fasts occur on the next Monday, and Thursday, and following Monday. In addition to the usual service, the *Selichoth*, or the supplicatory prayers for forgiveness are read—in which they acknowledge their folly and sinfulness, and implore Divine mercy for the sake of their fathers; together with the mediation of the good angels who present the merits of Israel before the Almighty.

Kislev.

This is the third month, and has sometimes twenty-nine days, and at other times thirty.

Chanukah.—On the twenty-fifth day of this month is held the feast of *Chanukah* (חנוכה), or dedication. The occasion for instituting this feast, we are told, was the following. During the time of the second Temple, Antiochus Epiphanes, having cruelly oppressed the

Jews, and polluted the temple, Mattathias the high priest, together with his sons, and their allies, stood up, and resisted the tyrant. Having completely defeated his army, they restored the Temple to the service of God. On its being re-opened, the oil used for the golden candlestick, which was to burn continually before the Lord, was found to be very deficient, there being scarcely enough to burn for one day; and it would require eight days to prepare a further supply. In this dilemma the Almighty miraculously blessed the oil, so that the small portion which they had, actually burnt eight days and nights, when a fresh supply was procured. In commemmoration of this remarkable event was this feast and its light ordered to be kept for eight days.

The feast commences on the evening of the twenty-fourth day, when a light, called the *Chanukah* light is prepared. Properly, this light ought to be a lamp supplied with oil of olives; but wax candles are generally used. One candle is placed in the candlestick near the ark, when the following blessing is said—"Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with thy commandments, and commanded us to light the lights of Dedication. Blessed art thou, O Lord, our God, King of the universe, who wrought miracles for our fathers in those days, and in this season. Blessed art thou, O Lord, our God, King of the universe, who hast maintained us and preserved us to enjoy this season." The last blessing is only said on the first night of the feast. The candle being thus lit, the following is then repeated—"These lights we light to praise thee for the miracles, wonders, salvation,

and victories, which thou didst perform for our fathers, in those days and in this season, by the hands of thy holy priests. Wherefore, by command, these lights are holy all the eight days of Dedication, neither are we permitted to make any other use of them save to view them, that we may return thanks to thy name, for thy miracles, wonderful works, and salvation."

On the second evening two candles are lighted, on the third, three, adding one every evening, until the eighth, the conclusion of the feast, and repeating the above blessings, as on the first evening. A few additions are made to the public service, the principal of which is the *Hallel*, which is introduced into the morning service of the eight days.

Teveth.

This is the fourth month, and has always twenty-nine days.

Ngazarah Bateveth.—On the tenth day of this month is held a fast called *Ngazarah Beteveth* (עשרה בטבת), *i. e.*, the tenth of *Teveth*. It was instituted in commemoration of the commencement of the siege of Jerusalem by Nebuchadnezzar, king of Babylon, Jer. xxxix., Zech. vii. 19. This event is considered as the fatal beginning of all the miseries that befel the nation —the inlet to all the succeeding calamities that have deluged the Jewish people; therefore this day is strictly kept by all pious Jews, as a day of sorrow and humiliation. In addition to the common service, *Selichoth*, or propitiatory prayers adopted for the occasion are said.

Shevat.

This is the fifth month, and has always thirty days.

Rosh Hashanah Lailanoth.—The fifteenth of this month is called *Rosh Hashanah Lailanoth* (ראש השנה לאילנות), *i. e.*, the New Year's-day for the trees. It is generally supposed that the trees on this day begin to receive fresh sap and nourishment; consequently, the most pious amongst them assemble together on the eve of the day to collect various kinds of fruits, and offer blessings on the occasion. Some hold, also, that the day commemorates the facts narrated in the Book of Judges, xxi.

Adar.

This is the sixth month, and in a common year it has twenty-nine days, but in a leap year it has thirty.

Tanganith Esther.—The thirteenth day of this month is called *Tanganith Esther* (תענית אסתר), or the fast of Esther, which is held as a fast in memory of the one commanded by Queen Esther, iv. 16. In the service for the day several *Selichoth*, or propitiatory prayers are said, composed for the occasion.

Purim.—On the fourteenth day of this month is held the feast of *Purim* (פורים), *lit*, portion, or lot—in commemoration of the remarkable deliverance of the nation effected by Esther, as recorded in the ninth chapter of her Book. The feast commences on the evening of the thirteenth day, when they repair to Synagogue, and after performing the usual service, the whole Book of Esther is read. It must be from a written roll of parchment, prepared for that purpose, which is called *Megillah* (מגלה), and its read-

ng, the reading of *Megillah*. Before it is commenced, the *Chazan* repeats as follows—"Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with thy commandments and commanded us to read the *Megillah*. Blessed art thou, O Lord our God, King of the universe, who wrought miracles for our fathers in those days and in this season. Blessed art thou, O Lord, our God, King of the universe, who hath preserved us alive, sustained us, and brought us to enjoy this season." The *Megillah* is then read, and as often as the name of Haman is pronounced, it is customary for the congregation to stamp on the floor, saying, "Let his name be blotted out. The name of the wicked shall rot;" and the children to knock against the wall with little wooden hammers, provided by their parents for that purpose—intimating by this that they should endeavour to destroy not only Haman, but the whole race of Amalek likewise. But this custom is now becoming obsolete. The names of Haman and his sons are read with great rapidity, and, if possible, in one breath, to signify that they were all suddenly destroyed. In most *Megillahs* their names are written under each other, to pourtray the mode in which they were hanged upon the gallows. The *Megillah* being read through, the following blessing is pronounced—"Blessed art thou, O Lord, our God, King of the universe, who contended for us, in our cause, rejudged our sentence, fully avenged our wrongs, and rendered a recompense to our adversaries, and the enemies of our souls. Blessed art thou, O Lord, who hath avenged his people Israel of all their adversaries—O God, our Saviour!" Some other prayers, &c., are said to conclude the service.

The next morning, after the usual prayers, the Law is taken out, and a portion read from Ex. xvii. 8—16, referring to the destruction of Amalek. This being over, the *Megillah* is read through, as on the previous evening, which ends the morning Service.

Purim, and especially the following day, is a peculiar season of feasting and merry-making, and of sending presents one to another. All the poor, as well as the rich, feel it a duty not only to endeavour to make their own families cheerful, but also to send gifts, however trifling, to their neighbours. Thus, as their forefathers of old did, they make the fourteenth and fifteenth days of the month, days of feasting and gladness, and good days, and of sending portions one to another.

Nissan.

This is the seventh month, and has always thirty days.

Shabbath Haggadol. In this month falls the great festival of the Passover, which, in some respects, is the most important festival in the Jewish calendar; and the Sabbath preceding it is called *Shabbath Haggadol* (שבת הגדול), or the Great Sabbath. It is so called, according to some Rabbies, on account of its happening to fall on the tenth of the month, on which day the Almighty had commanded their forefathers to take every one a lamb (Exod. xii. 3.): and as the Egyptians reverenced the lamb among their deities, the Israelites feared, and said,—"Will they not stone us?" To which the Almighty answered, that they should see

what he was ready to perform for them. On this they went and took every one his lamb, at which the Egyptians were so greatly enraged, that they armed themselves in order to destroy the Israelites. But God visited them with such afflicting and excruciating pains, that they were obliged to abandon their project. But others say that it is called the Great Sabbath from its *Haphtorah*, which alludes to the coming of Elijah before the great and dreadful day of the Lord (Mal. iv. 5). On this Sabbath the Rabbi expounds to the congregation, all the laws and domestic duties that belong to the festival, and is held a very sacred day. The word Passover is derived from the Hebrew verb *Pasach* (פסח), and means, to pass by or over, from the fact of the angel passing by the houses of the Hebrews, and sparing their inmates, when he smote the first-born of the Egyptians (Exod. xii. 11—13). The festival was instituted to commemorate that wonderful event, and the manner in which the nation left their house of bondage on the night of their redemption. It is kept for eight days, during which no leavened bread or fermented drink of any kind is allowed to be used for any purpose. On which account it is also called *Chag Hamatsoth* (חג המצות) feast of unleavened cakes or bread. Strictly speaking, the Passover and the feast of unleavened bread, are two distinct institutions: the former to commemorate the protection granted to them when all the first-born of the Egyptians were destroyed; and the latter to commemorate the commencement of their march out of Egypt. Both, however, are generally included under the name of Passover. And here we must pause for a short time,

to give some account to our reader of the bread and drink made use of on this feast.

The only bread made use of on this festival, is a kind of unleavened cake, called *Matsoth* (מצות). These are made of wheaten flour—of a round form—about a foot in diameter, perforated all over, and so very thin that a pound's weight contains about nine cakes. In appearance they are much like the oatmeal bread commonly made in some parts of the Principality. The principal object in preparing the *Matsoth*, is to prevent the least tendency to fermentation; consequently the greatest possible care and dispatch are required in their manufacturing. One individual weighs out the flour in batches of ten pounds each, another kneads it, and then it is passed on through nine different hands before it reaches the oven; it is then put in and baked, and taken out again: and the whole is executed in the short space of eight minutes. All the affairs belonging to the *Matsoth* are under the control of a board, composed of the principal London Synagogues, superintended by the Chief Rabbi. This board directs the preparing of the *Matsoth* for the whole community in the United Kingdom, and some of the colonies. In due time they advertise in the *Mark Lane Express*, and some provincial papers, for a contract for a certain number of sacks of flour. These amount annually from 800 to 850 sacks. *Shomerin*, or watchers, are then sent to superintend the grinding, that no adulteration, &c., may take place. No one can bake the *Matsoth*, without being authorized by the Chief Rabbi, who visits the premises twice a week during the time of making them, in order that all things be carried on according to the

law. A *Shomer* is also appointed to each bakehouse, to see that all crumbs of dough are removed, and that the apparatus is kept thoroughly clean, lest the slightest fermentation should take place. There are five private *Matsoth* bakehouses, together with an association established for that purpose. The association bakes about one-third of the whole consumption; and from its statement of last Passover, we calculate that the whole amount of sales, in round numbers, seems to be the following:—*Matsoth*, £3621; meal, £414; fancy cakes, £156. And here we ought to observe, that no common flour or meal is allowed, during Passover, in any form whatever; therefore the broken pieces of *Matsoth* are ground into meal, of which all their pastry and cakes are made. All the poor that apply for it, are supplied gratis by the various Synagogues, to the amount of about eight pounds per head; on which account a tax of about 16s. per sack is levied, as also a kind of pound-rate on every seat-holder in the Synagogue.

The drink made use of on this festival ought to be simple water or wine—the latter only at the performance of the ceremonies. This wine, however, must be *Yaiyn Kosher* (יין כשר), or wine fit for use. This is made principally in France, under the inspection of a Jew; and when bottled, is sealed with the above words, and is ready for exportation. On its arrival in London it must be submitted to the inspection of the Chief Rabbi, who also authorises individuals to sell it to the public. There is no difference between it and any other *pure* wine—and this great care is taken in part that it may not, by any chance, be adulterated; but principally to comply with the injunction of their Rabbies, that it is unlawful for

the Jews to drink common, or Gentile wine, and is most scrupulously adhered to on Passover. This wine being rather expensive, a wine, as substitute, also deemed *Kosher*, is made of raisins, by pouring boiling water over a certain quantity, and left to stand for some twelve hours, when it is ready for use. Moreover, there are other substitutes, which are also *Kosher*, and in much request. They are rum, French brandy, and shrub. These, like the wine, are imported principally from France, and are submitted to the same ordeal.

NGEREV PESACH. The fourteenth day, *i.e.*, from the evening of the thirteenth until that of the fourteenth, is called *Ngerev Pesach* (ערב פסח), or eve of the Passover. On the evening of the thirteenth day, immediately after the service, prior to entering on any occupation whatever, it is the duty of the head of every family to search the different apartments of his dwelling, where leaven is usually kept, gathering all laying in his way. It is done in the following manner:—having a small wax candle or lamp to light him, he takes a whisk in one hand, and a wooden spoon in the other; and before commencing his search, he says as follows:—"Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commandest us to remove the leaven." After saying this, he must be careful not to utter a word during the time he is gathering the crumbs of bread, which are purposely laid in the way before him; but when finished he repeats the following:—"All manner of leaven that is in my possession, which I have not seen nor removed, shall be null, and accounted as the dust of the earth." He then ties the candle and spoon,

with all the crumbs of bread, in a piece of linen rag, which are carefully kept till the next morning. The following morning, about ten o'clock, all manner of leaven, of bread, beer, or any liquors made of grain, must be removed from the house, as also all vessels which had been used for these things. The linen rag and its contents are cast into the fire and burnt, when the master repeats as follows :—" All manner of leaven that is in my possession, which I have seen and which I have not seen, which I have removed and which I have not removed, shall be null, and accounted as the dust of the earth." Should he happen to be from home at the time, he must annul the leaven wherever he may be. The utensils also which are in use throughout the year are put away, so that those used on the Passover are either new, or reserved from one Passover to another. The house itself is not forgotten. The very humblest family, generally has the walls whitewashed, the floor scrubbed, the furniture cleansed, and all things made to put on a new appearance. And if a renovation is to be made in the apparel of the family, it is generally done to welcome the Passover.

On this day it is customary for all the first-born to fast, in commemoration of the deliverance of the first-born of their forefathers. Should the first-born not have attained his eleventh year, his father is to fast for him ; and should his father be dead, this duty falls upon his mother.

On the fourteenth day, after sunset, the feast commences. That night is called *Leil Shimurim* (ליל שמורים), or night of observance, the ceremonies of which are strictly kept by all Jewish families. The observance of

Passover being more a domestic than public duty, nothing very peculiar takes place in the Synagogue. When the service of the first evening is over, they hasten home to celebrate the feast. The table-cloth being spread, the table is laid out in the following manner:—In the middle stands a large dish, covered with a napkin; on the napkin is laid a large Passover cake, marked with three notches, called *Israelite*. This being covered with a napkin, a second cake is laid, with two notches, called *Levite*. This again being covered with a napkin, a third cake is laid upon it, having only one notch, called *Cohen*, and is also covered with a napkin. There is another cake at hand, which is called *Saphec* (ספק), or doubtful, which is to be used instead of either of the other three that should by chance be broken. In another dish is put a shank-bone of a shoulder of lamb, having a small bit of meat thereon, roasted quite brown on the coals, and an egg roasted hard in hot ashes. The bone is to commemorate the paschal lamb; and the egg, to signify that it was to be roasted whole. In a third dish is put some lettuce and celery, or chervil and parsley, in remembrance of the bitter herbs which were to be eaten with the lamb. A cup of salt water or vinegar, in memory of their passage through the Red Sea, and a compound of almonds, apples, &c. worked up to the consistency of lime, are also on the table. This last, we are told, is to remind them of the bricks and mortar with which they worked in Egypt.

The whole being thus ready, every one of the family, even the meanest Hebrew servant, sits at table during the ceremony, to remind them that they were all equally

alike in bondage, and that they should all equally return thanks for their redemption. Each one at the table has a glass or cup of wine placed before him; for on this occasion all are obliged to drink four glasses or cups of wine, called *Arbang Cosoth* (ארבע כוסות) or the four cups, which, we are told, are to commemmorate the four different expressions made use of at their redemption: "I will bring you—I will rid you—I will redeem you—I will take you," Exod. v. 6, 7. An extra cup of wine is always placed on the table for Elias the prophet, who is expected, as the forerunner of the Messiah, to visit them in course of the evening. All being seated, having first washed their hands, the master takes a glass of wine in his right hand, and repeats the following blessing,—"Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord, our God, King of the universe, who selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and granted to us, O Lord, our God, in love, solemn feasts to rejoice, with festivals and times for gladness—this day of the Feast of unleavened bread, the time of our redemption—an holy convocation, a memorial of our departure from Egypt; for thou didst select us, and sanctify us from all other people: and thy holy seasons hast thou caused us to inherit with (love and favour) joy and gladness. Blessed art thou, O Lord, the sanctifier of Israel and the times. Blessed art thou, O Lord, our God, King of the universe, who hast maintained us, and preserved us, to enjoy this season." They then drink the wine, leaning on the left side; after which they wash their hands, but without saying the usual blessing. And

here we ought to notice, that the master's seat is generally of a peculiar construction—it is made of three chairs placed together, in the form of a couch, with pillows at the head so as to raise it high—in imitation of a throne, to signify that the master of the house is the king of his family, which privilege they were deprived of in Egypt. On this he reclines whilst at table.

The master then takes some parsley or shervil, and dips it into the salt water; and having distributed some to every one at table, they all eat it after saying the following blessing,—"Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the earth." He then breaks the middle cake in the dish, and leaving one half to remain there, he lays the other half aside till after supper. Again, lifting up the bone of the lamb, and the egg, all at table lay hold of the dish, and repeat the following,—"Lo! this is the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry enter, and eat thereof; and all who are necessitous, come, and celebrate the Passover. At present we celebrate it here, but next year in the land of Israel—this year we are servants, but next year we hope to be freemen in the land of Israel."

The second cup is now filled, and the dish removed from the table, when the youngest in the company is taught to ask, "Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread—but on this night only unleavened bread—on all other nights, we may eat any species of herbs, but on this night only bitter herbs—on all other nights, we do not dip even once, but on this night twice—on all other

nights we eat and drink either leaning or sitting, but on this night we all lean." Here, the dish is again laid upon the table, and the whole company answer. This answer is partly Scriptural, and partly Rabbinical; but too lengthy to be repeated here.

The master then takes hold of the cake in the dish, and shews it to the company as a memorial of their freedom, saying,—"These unleavend cakes, wherefore do we eat them? Because there was not sufficient time for the dough of our ancestors to leaven, before the Holy Supreme King of kings, blessed is he! appeared unto them, and redeemed them; as it is said, "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual,' Exod. xii. 39. After this he takes hold of the lettuce (or green top of horse-raddish), and shews it to the company, as a memorial of their servitude, saying,—"This bitter herb, wherefore do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt, as is said, 'And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all the service, wherein they made them serve, was with rigour,' Exod. i. 14. It is therefore incumbent upon every Israelite, in every generation, to look upon himself, as if he had actually gone forth from Egypt, as is said, 'And thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me when I came forth out of Egypt,' Ex. xiii. 8. It was not our ancestors only, that the most Holy—blessed be he! redeemed

from Egypt, but us also did he redeem with them; as is said, "And he brought us from thence, that he might bring us in, to give us the land which he swore unto our fathers.'"

The master then takes the glass of wine in his hand, and repeats a kind of praise to the Almighty for the deliverance; after which they drink the wine, and wash their hands, saying the usual blessing at the washing of hands. This being done, the master takes the two whole cakes and the broken one, in his hand together, and breaks the upper cake; and also breaks a piece off the broken one, and gives a bit of each to every one at table, when all say the following blessing, and then eat the bits together:—"Blessed art thou, O Lord, our God, King of the universe, who bringeth forth bread from the earth.

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened cakes." After this he takes some of the bitter herbs, and dips it into the compound of almonds, &c., and says,—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs." He then eats it, and gives some to every one at table, who also repeat the above blessing before eating it.

The master then breaks the undermost cake, and takes a piece of it with some bitter herbs of a different kind to the first (generally the top of horse-radish), eats them together, and repeats the following, in commemoration of what Hillel did—"Thus did Hillel during the time the holy temple stood—he took the unleavened

cake and bitter herb, and ate them together, that he might perform what is said, 'With unleavened cakes and bitter herbs shall they eat it.'" This concludes the former part of the ceremony, and supper is now served.

The meal being over, the master takes the half of the cake which he had put aside, and gives each a piece of it. The cups of wine are again filled, and the grace after meat repeated.

All are now in profound silence, expecting the prophet Elijah* to make his appearance, as the harbinger of Messiah, and, consequently, as a certain sign of their restoration. The doors are opened to welcome his visit, when the following is repeated with reference to the oppressors of Israel—"Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name; for they have devoured Jacob, and laid waste his dwelling-place (Ps. lxxix. 6, 7). Pour out thine indignation upon them, and cause thy fierce anger to overtake them—pursue them in wrath, and destroy them from under the heavens of the Lord." (Lam. iii. 66.)

The fourth cup is then filled, and the *Hallel* repeated. This consists of the following Psalms, 115, 116, 117, 118, 136; to which is added a sort of descant on the power and goodness of the Almighty. This is followed

* The belief in the appearing of Elijah before the coming of Messiah, has remained so strong among them that it is customary, until this very day, when a devout Jew mentions any place or person he esteems, for him to add, *Yangamod ngad Elijah* (יעמד עד אליה)—"May it stand until Elijah." In print or manuscript, or underneath the portrait of any living eminent man, the initials only of the above are given—"א "ע "י

by a kind of poem, recounting the wonderful things that were done at midnight, as recorded in the Old Testament; and this again is succeeded by another, recounting the wonders performed in all ages on the Passover. The latter poem, however, is seldom said by British Jews. The following prayer is then repeated—"Blessed art thou, O Lord, our God, King of the universe, for the vine, and for the fruit of the vine, and for the increase of the field, and for that desirable, good, and ample land, which thou wast pleased to cause our ancestors to inherit, to eat of the fruit thereof, and to be satisfied of the goodness thereof. Have compassion on us, O Lord, our God, and on thy people Israel—on Jerusalem thy city—on Zion, the tabernacle of thy glory—on thine altar, and on thy temple. O rebuild the holy city (Jerusalem) in our days, and lead us up thereto—and cause us to rejoice therein, that we may eat the fruit thereof, and be satisfied with its goodness, and bless thee in holiness and purity—and cause to rejoice on this day of the feast of unleavened cakes; for thou, O Lord, art good, and beneficent to all: we, therefore, will thank thee for the land, and for the fruit of the vine. Blessed art thou, O Lord, for the land, and for the fruit of the vine."

"The year that approaches, we shall be in Jerusalem."

Then the fourth and last glass of wine is drunk, and the blessing for the wine repeated; after which it is not lawful to eat or drink anything for the remainder of that night, except water, tea, or coffee.

It is impossible to convey an idea of the joy that fills the heart of a thorough Jew whilst performing these

ceremonies. He is for the time perfectly happy; and at no other season of the year does he feel more deeply his own superiority and that of his nation, as the elect people, over all others. The most moving part of the proceedings is the singing of the Pascal Hymn—universally adopted by the nation, and performed with very little difference in all parts of the world.

The following is a literal translation of the same:—

The Illustrious one, build his house soon:
Quickly, quickly, in our days soon.
God build—build thy house soon—
The Chosen one—build thy house soon:
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
Great One—Exalted One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Honoured One—the Powerful One—
The Hallowed One—the Bountiful One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The pure One—the Only One—
The Mighty One—the Knowing One—
The King—the Bright One—
The Excellent One—the Strong One—
The Redeemer—the Just One—

Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Holy One—the Merciful One—
The Almighty One—the Potent One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.

The next evening is spent in the same manner. The public service is not materially different from that of other days, with the exception of the addition of Rabbinical and Cabalistic poems, all referring to the festival; and also, that in the morning service of the first two days the following portions of Scripture are read: First day, Law—Exod. xii. 21—51; *Maphtir*—Num. xxviii. 16—25; Prophets, Josh. v. 2 till vi. 1. Second day, Law—Lev. xxii. 27 till end of xxiii.; *Maphtir*, as previous day; Prophets, 2 Kings, xxiii. 1—25.

On the second day of the feast, they begin to count the days until Pentecost, or the Feast of Weeks. Of the new barley, a full Omer (a certain measure) was offered unto the Lord, on the second day of Passover (the barley harvest in Palestine being in the month *Nissan*); from which time seven weeks, or fifty days, were counted (Lev. xxiii. 10, 11, 15, 16). On the evening of the second day, at the conclusion of the service, they begin to number the forty-nine days, saying as follows, "Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with thy command-

ments, and commanded us to number the (*omer*) sheaf-offering."

"This is one day from the sheaf-offering."

This blessing is repeated every evening, adding one each time, until the feast of weeks, or Pentecost, which is to be celebrated on the fiftieth day.

CHOL HAMMONGED.—The four middle days of the feast are called *Chol Hammonged* (חול המועד) or common days of the feast, because on these days they are allowed to follow their occupations, but restricting themselves to such things as are absolutely necessary. No domestic ceremony is performed on these days, nor is there anything very different in the Synagogue service from that of other days, except that prayers, &c., composed for the occasion, are read; and that the following portions of the Law are also read: First day, Ex. xiii. 1—16; Num. xxviii. 19—25. Second day, Ex. xxii. 25 till xxiii.; same as first. Third day, xxxiv. 1—26; same as first. Fourth day, Num. ix. 1—14; same as first.

On the evening of the fourth of these common days, being the sixth of the feast, after returning from Synagogue, the sanctification is said the same as on the first evening, because the last two days of the feast are to be kept as sacred as the first two. It is repeated also the following evening. The public service is much the same on these days as on the first two, with the exception of the portions read from the Scriptures, which are as follow:—

Seventh day, Law—Exod. xiii. 17 till xv. 26; *Maphtir*, Num. xviii. 19—25; Prophets, 2 Sam. xxii.

Eighth day, Law—Deut. xv. 19 till xvi. 17; *Maphtir* as previous day; Prophets, Isa. x. 32, till xii. At the appearance of the stars in the evening of the eighth day the festival is over.

Eijor.

This is the eighth month, and has always twenty-nine days.

Sheni Chamishi Vesheni.—Three days in this month are held as fast days—namely, Monday, Thursday, and the following Monday. They have been instituted against the too free indulgence that might have taken place on Passover, and are similar to those already explained in the month of *Chesvan*.

Lag Bangomer.—The eighteenth day of this month is called *Lag Bangomer* (לג בעומר), or the thirty-third day of Omer. We have already seen how they begin to count the days from the second day of Passover until Pentecost; and this eighteenth of *Eijor* is the thirty-third of that counting; and the word *Lag* is a compound of the letters L and G—the former, according to the Hebrew numerical value of the alphabet, standing for thirty, and the latter for three. This day is kept principally as a holiday among the scholars of their various schools, and is properly called the scholar's feast. It has been instituted to commemorate the tradition concerning the plague that raged amongst the scholars of the celebrated Rabbi Akkivah, which, after destroying a great number (24,000, according to the Talmud), ceased all of a sudden, as by a miracle, on the eighteenth of this month.

In memory of this disaster, no Jew marries during the *Sepherah, i. e.*, between Passover and Pentecost, except on *Lag Bangomer;* and the most strict abstain from all pleasure and enjoyment: neither do they remove their beard. But the reason Rabbi Benjamin, son of Rabbi Abraham Harophe, assigns for this abstinence is, because that the judgment of the wicked in *Gehinom* (hell) lasts from Passover to Pentecost.

Sivan.

This is the ninth month and has always thirty days.

Pentecost.—On the sixth and seventh days of this month is held the feast of *Pentecost*—from the Greek word *Pentecostê* (πεντηκοστη), which means fifty; because it takes place on the fiftieth day from the second of Passover, as already explained. The name generally employed by the Jews is *Shavungoth* (שבועות), or weeks from its being reckoned by the weeks, *i. e.*, seven weeks from Passover; Deut. xvi. 9. It is also called *Yom Habbikkurim* (יום הבכורים), day of first fruits. This feast is kept to commemorate the giving of the Law to Moses on Mount Sinai. To imitate the scenery of the open fields on that eventful occasion, the Synagogues are decorated with flowers; and in their houses the tables and floors are also strewed with flowers, sweet briars, and other fragrant herbs.

The three days preceding the feast are called *the three days of bordering*, because the Almighty directed Moses to set bounds about the Mount, that the people might not go near to it.

On the evening of the fifth day, after the service in the Synagogue, the family sit at table to sanctify the

feast. The master takes a glass of wine in his hand, and repeats the follcwing *Kidush*, or sanctification—"Blessed art thou, O Lord, our God, King of the universe, the Creator of the fruit of the vine. Blessed art thou, O Lord, our God, King of the universe, who hast selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and granted unto us, O Lord, our God, in love, solemn feasts to rejoice, with festivals, and times for gladness, this festival of the weeks—the time of the giving of our Law—a holy convocation—a memorial of our departure from Egypt; for thou didst select us and sanctify us from all other people; and thy holy seasons with (love and favour) joy and gladness thou causedst us to inherit. Blessed art thou, O Lord, the sanctifier of Israel and the times. Blessed art thou, O Lord our God, King of the universe, who hast maintained us and preserved us to enjoy this season."

The next morning, in addition to the usual service, prayers, descants, &c., are read, composed for the occasion. One is a singular paraphrase on the eighth chapter of Proverbs; another is a kind of descant put in the mouth of the Law, in which it glories in its antiquity and exalted degree. It shews the reason why it was not given to Adam, nor to Noah, nor to the patriarchs, save to Moses. It also mentions the disputation that took place on this occasion, as if God had been willing to give it to each of them, and, therefore, makes mention of their merits; yet doth it object to them. Again is a poem, in which the poet declares the praise of the King of the universe, in the creation of the world, and also of the heavenly hosts, and yet of the Lord's hosts below

(Israel), showing the strength of their faith in opposition to those that would seduce them, their disputes with the Gentiles, and their trust in the greatness of their future reward. This poem concludes with the oft-quoted story of the leviathan—which, however, according to Mr. Levy, must be understood in a figurative sense. It reads thus—"The sporting of the leviathan with the ox of the high mountain (Job xl. 15, &c.) when they shall approach each other and engage in battle. With his horns he thrusts at the mightiest beasts, but the leviathan will leap towards him with his fins and great strength. His Creator will then approach him with his great sword, and will prepare him for an entertainment for the righteous; who will be seated at a table of jasper and carbuncle, with a river of balm flowing before them. When they will delight themselves, and be satiated with the bowls of wine prepared at the creation, and reserved in the wine-press. As ye have been happy to hear the praise of this poem, so shall ye be seated in the society of the righteous. Ye shall also merit to sit in the most exalted part, if ye will attend to the words that I deliver in purity. Our God is exalted—he is the first and the last; he desired and choosed us, and delivered to us the Law."

The portions of Scripture read are the following—Law, Exod. xix., xx., to the *Maphtir*, Num. xxviii. 26—31; Prophets, Isa. i.

The sanctification is repeated on the second evening as on the first, and the service of the following day is similar to that of the first, with the exception that the whole Book of Ruth is read, and that the portions read from Scripture are the following—Law, Deut. xv. 19

till xvi. 17; to the *Maphtir* as the previous day; Prophets, Hab. iii. When the stars appear the festival is over.

Tammuz.

This is the tenth month, and has always twenty-nine days.

Shivngah Ngassar Bethammuz.—On the seventeenth day of this month is held a fast called *Shivngah Ngazar Bethammuz* (שבעה עשר בתמוז), *i. e.*, the seventeenth of *Tammuz*. Several of the greatest calamities, we are told, happened on this day. On it did Moses break the tables of stone when he found his people worshipping the molten calf; on it did the continual sacrifice cease in the Temple of Solomon; and on it was Jerusalem destroyed the second time. To commemorate these judgments, especially the last, was this fast instituted; and only two in the Jewish calendar are kept with greater strictness and severity. In the service of the day, prayers, confessions, &c., composed for the occasion, are read.

Av.

This is the eleventh month, and has always thirty days.

Tishngah Baav.—On the ninth day of this month is held a solemn fast, called *Tishngah Baav* (תשעה באב) *i. e.* the ninth of *Av*. It has been instituted to commemorate the destruction of the first and second Temples, which, we are told, took place on the very same day. This is looked upon as the most fatal day in

Jewish history; consequently, this fast is kept with greater rigour than any other in the Jewish calendar, the Day of Atonement alone excepted. A preparation for keeping the fast is made by abstaining from flesh, strong drinks, and all kinds of luxuries. Some of the strictest Jews commence doing so as early as the seventeenth of the previous month; others, at the beginning of this month; and others again, at the beginning of the week in which it occurs. All, however, are expected to thus prepare themselves on the afternoon before the fast; and the most strict take nothing but a little dry bread dipt in salt, after which they drink a cup of cold water. As a peculiar sign of lamentation, they eat a hard-boiled egg dipped in ashes.

The fast begins after sunset on the eighth day, when persons of all ranks and conditions are equally obliged to keep it. Not even pregnant women, or those who have children at the breast, or infants themselves, are exempt, unless they be those of a feeble constitution, whose lives would thereby be endangered. They neither remove their beard, nor wash themselves, nor put on their shoes, nor salute each other except in a melancholy tone. The learned of the nation put off all reading, even their most favourite works—the Mishnah, the Gemerah, and the Commentaries; if they read at all, it must be in the Book of Job, the Lamentations, the denunciations in Jeremiah, or the thirty-fourth chapter of Isaiah.

In the Synagogue service of the evening, after the usual prayers, the *Chazan* reads in a low, mournful voice, the Book of Lamentations, and other prayers adapted for the fast.

The next morning they go to Synagogue at an early hour. The *Tephillin* and *Talith*—the signs of the covenant between the Almighty and their nation—are not worn as on other mornings. The ancient Rabbies thought that the destruction of the Temple, and the total overthrow of their independency, &c., were calamities of such a nature, that it was proper to lay aside these badges on this memorable day, and resume them, contrary to usage, on the evening. In addition to the usual service, lamentations and prayers, composed for the occasion, are read. The following portions of Scripture are also read—Law: Deut. iv. 25—40; Prophets: Jer. viii. 13—ix. 24. In the afternoon are read also—Law: Exod. xxxii. 11—14 and xxxiv. 1—11.

When the stars appear, the fast is over; after which, the month is generally called *Menachem Av* (מנחם אב) *i. e.*, *Av*, the comforter. All letters are particularly thus dated. And the Sabbath following the fast, is called the Sabbath of Comfort.

Chamishah Ngazar Baav. The fifteenth day of this month is generally called *Chamishah Ngazar Baav* (חמשה עשר באב) *i. e.* the fifteenth of Av. This day was usually kept, especially among the young females, a day of feasting, dancing, and merry-making, in memory, we are told, of the peace that took place between the tribe of Benjamin and the other tribes, which was achieved by the damsels. (Judges xxii.) But it is not now kept as in former times.

Ellul.

This is the twelfth and last month, and has always twenty-nine days.

This month is spent as a preparatory month for the new year, and Day of Atonement. On the first day they begin to blow the *Shophar*, to remind the people that the new year is approaching, as explained elsewhere.

CHAPTER VII.

THE SEPHARDIM (ספרדים) COMMUNITY.

THE *Sephardim*, as already mentioned, include the Spanish and Portuguese Jews, and their descendants, together with all those who may join their congregation out of preference for their ritual. Thus the *Sephardim* constitute a community quite separate and distinct from that of the *Ashkenasim;* not only in great Britain, but all over the world. This distinction, however, does not affect the essentials of Judaism—both communities agreeing on all the fundamental points of their creed. The two communities, are only two different sects within the pale of Judaism—more important, certainly, than the other minor divisions on the Continent and elsewhere; but not differing more than any two Christian bodies of this country.

1. The general constitution of the community is similar to that of the *Ashkenasim*, only, having but one congregation in these islands, they have no Chief Rabbi. Neither have they elected a Rabbi over the congregation after the death of Rabbi De Sola, some years past. Since then, also, the *Beth Din* has consisted of two

members only: on account of which when any important subject is to be decided a third person is nominated to act with them for the time.

2. There are several minor differences in their common usages and ceremonies, most of which reflect credit upon their liberality compared with their brethren the *Ashkenasim.* For example—no fee is received by a *Mohel* for circumcising—nor by the officers at divorcement and *Chalitsah;* and all other charges are comparatively trifling. But, perhaps, their number and position give them an advantage in this respect.

3. In the Synagogue, there is no distinction made between the seats—one is not more honourable than another; but the humblest member may be seated next the most exalted of the congregation. This principle is also observed in their burying ground—no line of demarcation is made between the various tombs. Thus in the Synagogue and in the cemetery, the great and the small are on an equality, to signify, and that too, very justly, that the things of this life, riches poverty, &c., make no difference between man and man in the sight of God. However the upper class may keep aloof from the general society of their less fortunate brethren, in religion they stand on equal ground.

4. There are yet differences more interesting and important—in the contents and arrangements of their ritual—in the constitution of their meetings, &c.—in the mode of reading the service; and in the music adopted—subjects, however, too lengthy for discussion in the present volume, but reserved for a future work.

CHAPTER VIII.

THE REFORMED BRITISH JEWS.

A DEEP and growing conviction had been for years among a great many of the most intelligent English Jews, of the importance and necessity of modifying the Jewish service to meet the enlightenment and wants of the age. In the year 1841, this conviction attained a crisis, when several gentlemen determined to establish a new Synagogue, the service of which would be framed on a reformed model. On the eve of taking the decided step, a document was drawn up and presented to the Elders of the *Sephardim* congregation by those of the reformers who belonged to that Synagogue—and as this contains an outline of the proposed reform, we cannot do better than present it our readers. It is dated 7th of *Ellul* 5601 (Aug. 24, 1841), and reads thus—"GENTLEMEN,—Having so often expressed our sentiments both to your respected body, and to the meetings of the *Yehidim* (members), on the important subject of the

improvements which, in our opinion, were so much required in our form of public worship, as well as on some other points, and having on so many occasions ascertained your total disinclination to attend to our suggestions, or even to consider our views, we cannot entertain the idea, that our present communication will excite any surprise in your minds. In fact, we intimated at the meeting of *Yehidim* in 5599 (on the proposition being made for the abrogation of the Law, No. 1 of the *Yehidim*), that our object was to establish a new Synagogue on the principles we had so long advocated, and that we adopted this as the best, if not the only course for satisfying our own conscientious scruples, and for avoiding the repetition of discussions tending to excite and foster ill feelings.

"In conformity with these views and with this avowal, we have, in concert with gentlemen of other congregations, adopted the measures requisite to fulfil our intentions, and having made considerable progress, we thought it right, before actually opening the intended place of worship, to lay before you a written statement of the principles on which it is to be conducted. We take this course, not only out of respect to the congregation of which we are members, but also for the purpose of removing any misapprehension that might otherwise have been entertained respecting our views. In order to preserve proper decorum during the performance of Divine worship, it is essential that the whole congregation should assemble before the commencement of prayer, and remain until its conclusion. To secure the observance of this regulation, and at the same time to obtain a full attendance of members, as well as of

their wives and childreu, we have determined that the service shall commence at a more convenient hour—viz., on Sabbaths and holidays, at half-past nine in summer; and at ten in winter; also, that the service shall be limited to a moderate length, for otherwise the mind will, in most instances, be unable to maintain, during the entire period, that solemn and devout attention, without which, prayer is unavailing. Hence the service, including the reading of the portions of Scripture, and a religious discourse, will on no occasion, except on the Day of Atonement, exceed in duration two hours and a-half. To bring the service within this limit, and yet to afford time for its distinct and solemn performance, it became necessary to abridge the existing form of prayer, whilst it also afforded the opportunity of removing those portions which are not strictly of a devotional character. A careful revision on this plan of the daily and Sabbath Prayer-book has been already completed, and considerable progress has been made with the Festival prayers. We confidently anticipate that little objection can be raised to these revised forms of service, since they consist, almost without exception, of portions of the existing Prayer-book, together with passages of Scripture. An impartial consideration will convince you that by omitting the less impressive, and retaining and blending the more beautiful portions of the Portuguese and German Liturgies, an improved ritual has been formed. The effect of solemn song in inspiring devotional feeling is generally admitted; we have, therefore, determined that the service shall be assisted by a choir.

To familiarize the rising generation with a knowledge

of the great principles of our holy faith—to teach them their duties as Israelites, and as men, must be considered one of the primary objects of public worship. To accomplish these important purposes, religious discourses delivered in the English language, will form part of the morning service on every Sabbath and Holiday. Offerings may be requisite for the maintainance of the Synagogue, but as they do not form an integral part of the service, it is considered desirable that they should interfere as little as possible, with the devotional character of the place, and that they should not, by occasioning interruptions to the reading of the Law, mar its effect. We have, therefore, decided on discontinuing the custom of calling up, as it has long ceased to maintain its original object, viz., that of enabling individuals to read portions of the Law. At present, however, it merely affords the opportunity of making offerings, since those called up, do not themselves read the Law, but only hear it read in common with the rest of the congregation. We have appointed the three great festivals for the offerings of the congregation, which, with the voluntary offerings on other occasions, will be made on the return of the Law to the Ark; they are to be unaccompanied by personal compliments, and limited to two essential objects—the relief of the poor, and the support of the establishment. It is not the intention of the body, of which we form part, to recognize as sacred, days which are evidently not ordained as such in Scripture; and they have, consequently, appointed the service for holy convocations to be read on those days only thus designated.

"We have already stated, that to effect our object, we have associated ourselves with gentlemen of other congregations, thus rendering it requisite to decide whether the Hebrew should be pronounced after the manner of the Portuguese or Germans, and under the conviction that the former is the more correct, we have adopted it.

"One of the benefits anticipated by us from the establishment we are forming is, that the junction of members of different congregations to which we have already adverted, will lead to the abolition of the useless distinction now existing in relation to those who are termed Portuguese and German Jews, but who, in fact, are neither Portuguese nor Germans, but natives, and in many instances descendants of natives of the British empire, and we have, accordingly, given the intended place of worship the designation of 'West London Synagogue of British Jews.'

"Such are the views we have endeavoured to carry into effect, and we earnestly assure you they have not been suggested by any desire of schism or separation (as seem to be implied in some resolutions passed at a late meeting of *Yehidim*), but through a sincere conviction that substantial improvements in the public worship are essential to the weal of our sacred religion, and that they will be the means of handing down to our children, and to our children's children, our holy faith in all its purity and integrity. Indeed, we are firmly convinced, that their tendency will be to arrest and prevent secession from Judaism—an overwhelming evil, which has at various times so widely spread among many of the most respectable families of our com-

munities. Most fervently do we cherish the hope that the effect of these improvements will be to inspire a deeper interest, and a stronger feeling towards our holy religion, and that their influence on the minds of the youth of either sex, will be calculated to restrain them from wavering in their faith, or contemplating for a moment the fearful step of forsaking their religion, so that henceforth no 'Israelite-born' may cease to exclaim,—'Hear, O Israel, the Lord our God, the Lord is one!'

"In thus establishing a Synagogue on principles not hitherto recognized or approved by your body, we may possibly encounter a considerable difference of opinion, and a strong prejudice against our proceedings; but, having been actuated solely by a conscientious sense of duty, we venture to hope, that on further consideration, our intentions and our motives will be duly appreciated, and that those kindly feelings which ought to exist between every community of Jews will be maintained, in all their force, between the respective congregations which you represent, and the small body whose views we have herein endeavoured to explain.

"Before concluding, we are anxious to impress on your minds, that we are most desirous of continuing to make, through you, a contribution towards the relief of the poor, and to devote some of our time and attention to the superintendence of those excellent institutions connected with the 'Parent Synagogue.'

"Influenced as we are, by a sense of duty, to offer our assistance in these works of charity towards our poorer brethren, we should derive no small gratification if, in thus co-operating with you to satisfy the claims of

humanity, we shall find that we are thereby establishing a bond and symbol of connexion with the old congregation, and assuring you that its welfare will never be a subject of indifference with us, we shall but express the words which we utter so frequently in our daily orisons:—'May he who maketh peace in his high heavens, in his mercy grant peace unto us and unto all Israel. Amen.'

"The prayer book being edited by the Rev. Mr. Marks, minister of the reformed Jews, and published, together with all other preliminary matters for the founding of the new congregation being settled, the *Beth Dins* of the *Sephardim* and *Ashkenasim* communities, headed by the then Chief Rabbi, issued, on October 4th 1844, the following caution to all who bear the name of Israel. 'Our brethren, the children of Israel, who pursue justice, and seek the Lord. Incline your ears to the words of righteousness; hearken that your souls may live.'

"It is known throughout the dispersions of Israel that the prayers and blessings which we address to the Creator of the world (blessed be his holy name), which have been arranged and appointed, by our sages of the great convocation, among whom were some of our prophets; and that these forms have been adhered to by the whole house of Israel, from generation to generation for more than two thousand years.

"But now, behold, we have seen innovations newly springing up, and a new Book of Prayer called (סדר התפלות (Forms of Prayer used in the West London Synagogue of British Jews, edited by D. W. Marks, printed by J. Wertheimer and Co., A.M. 5601), in which

it is evident to the eyes of all, that the manner and order of our prayers and blessings have been curtailed and altered, and otherwise arranged not in accordance with the oral law by which we have so long been guided in the performance of the precepts of the Lord, and of which it is acknowledged, that whoso rejecteth the authority of the oral law, opposeth thereby the holy law handed down to us on Mount Sinai, by Moses, the servant of the Lord; and without which it is also admitted that we should have no true knowledge of the written law.

"Seeing this evil, we have risen and strengthened ourselves for the service of God, in order to remove and set aside this stumbling-block from the path of our brethren, the sons of Israel; and hereby we admonish every person professing the faith of Israel, and having the fear of God in his heart, that he do not use, or in any manner recognize the said Book of Prayer, because it is not in accordance with our holy law; and whosoever shall use it for the purpose of prayer will be accounted sinful, for the wisest of men hath said, 'that he who turneth away his ear from hearing the law, even his prayers shall be an abomination:' but he who regardeth his soul will avoid the iniquitous course thereby attempted, and pursue the righteous path so long trodden by our ancestors. And we supplicate the Lord God of our fathers, to incline and unite our hearts, that we may all serve him with one accord, and that he may bring peace and brotherly love among us, and that the Redeemer may speedily come to Zion. These are the words of truth and justice!"

On January 24th, 1842, the new Synagogue was

opened, when the minister delivered a sermon for the occasion, founded on Joshua xxii. 22, in which he vindicated the path the congregation had pursued. The first and fundamental point of dispute is concerning the divine authority of the Talmud or Oral Law, which Mr. Marks unequivocally denies. His words are these—

"Treason against the tradition! is the watchword under whose influence the efforts of the best Israelitish hearts have for years been combated by men, whose exclusive fault has not always been that of the strictest adherence to existing institutions; and since we can scarcely hope that our efforts for the good of Israel, which we consider to be bound up with an improved mode of worship, will escape the enmity of those who are opposed to all change; and since there is a well-grounded fear that we shall be represented as entertaining opinions which are far from our minds, I will, in concise terms, state our sentiments concerning the tradition known by the name of the Oral Law, and professedly contained in the Mishna and the Talmud.

"The enemies of the Jews have never yet, since accusations against our people have appeared, omitted to preface their charges with the assertion that the Jews consider the whole of the Talmud as a work of divine inspiration, an assertion which has just as zealously been negatived by every defender of the Jewish system, as a condition, without which the defence of Judaism were impossible.

"Now, let it not be supposed that it is the intention of myself, or of any member of this congregation, whose humble organ I am, to impugn, in any way, the character of the traditional records. On the contrary, we

recognize in them a valuable aid for the elucidation of many passages in Scripture—we feel proud of them as a monument of the real and mental activity of our ancestors; we hold it our duty to reverence the sayings of men who, we are convinced, would have sacrificed their lives for the maintenance of that Law which God has vouchsafed to deliver unto us; but we must (as our conviction urges us) solemnly deny that a belief in the *divinity* of the traditions contained in the Mishna, and the Jerusalem and Babylonian Talmuds, is of equal obligation to the Israelite with the faith in the divinity of the Law of Moses. We know that these books are human compositions; and though we are content to accept with reverence from our past biblical ancestors advice and instruction, we cannot *unconditionally* accept their laws. For Israelites there is but one immutable Law—the sacred volume of the Scriptures, commanded by God to be written down for the unerring guidance of his people until the end of time. I have already stated, that in repelling attacks from without, the defenders of Judaism have invariably given up the point of considering the whole tenor of the Talmud as a work of divine character. But if this be a truth in controversy, how can the divine authority of the Talmud be upheld for the purpose of justifying ritual observances, at variance with the commands of God, and the spirit of our own age and feelings, which are clung to with a tenacity worthy of a better cause, merely because they can be traced to the Talmud? On all hands it is conceded that an absolute necessity exists for the modification of our worship; but no sooner is any important improvement proposed, than we are assured of the sad fact that

there is not at present any authority competent to judge in such matters for the whole house of Israel. Now, admitting this as a truth (since the extinction of the right of ordination has rendered impossible the convocation of a Sanhedrin, whose authority shall extend over all Jewish congregations), does it not follow, as a necessity, that every Hebrew congregation must be authorized to take such measures as shall bring the divine service into consonance with the will of the Almighty, as explained to us in the Law and the Prophets?"

After delivering himself upon the subject of tradition, and alluding to the difference of opinion and practice now existing among the Jews in various parts of the world, Mr. Marks recounts some of what appear to him to be the most palpable abuses of the Synagogue—which are rectified in the Reformed congregation; and concludes his discourse in the following terms—"By the spirit of devotion that will mark this house; by the pouring out the praises of our lips from the fountain of our hearts, we shall free ourselves from the prophet's rebuke, 'This people draw near to me with their mouth, and with their lips they honour me, but their heart is removed far from me, and their fear towards me is taught by the precepts of men.' (Isa. xxix. 13). For by returning to God, He will return to us, and will dwell within our temple, as he has mercifully promised. Then all our prayers, our supplications, and our thanksgivings, will be graciously accepted, 'as in olden days and in former years;' and then, in the words of the chapter of our text, may we truly call our Synagogue (עד) witness); for it shall be a witness amongst us, that the Lord is God."

Thus was the Reformed congregation founded, and the animosity evinced towards its members by their co-religionists is gradually subsiding. Since then, a new Synagogue has been erected in Margaret Street, and the service carried on according to the plan outlined in the previous document. The congregation has its charities and schools, which will be noticed hereafter.

CHAPTER IX.

THE SPIRIT OF JUDAISM.

THE great outward peculiarity of Judaism is, that its service is performed in the Hebrew language. All the prayers, and blessings, and documents at circumcisions, marriages, divorcements, *Chalitsoth*, in the house and in the Synagogue—in fact, all the formulas both private and public are in that sacred language. The people, however, do not understand it. As far as we have been able to ascertain, not more, perhaps, than one-tenth of the community comprehends its phraseology, and still less are able to enter into its spirit. Moreover, several of the prayers are in a mixed Chaldee—a dialect still less understood. Added to this, some portions of the service of the festivals are in a cabalistic garb—the real meaning of which no British Jew, we believe, would attempt to expound. Thus the whole circle of their religious duties, as far as the mass of the nation is concerned, is uttered in an unknown tongue. And although they have a most laudable esteem for the graphic and sublime language of their forefathers, still, being a dead language,

it must remain the language of the few. This anomaly is deeply felt and lamented, and many complaints have we noticed on this head from time to time. For example, a teacher in Israel (Dr. Kalisch) expressed himself a few weeks ago in the following terms: "But how shall we pray, if our spirit understands not the words which our lips utter? Literally may be applied to our prayer-book what the prophet exclaims: 'They are the words of a book that is sealed, which they deliver to one that has learned to read, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered open to one that has not learned to read, saying, Read this, I pray thee; and he saith, I have not learned to read. (Isa. xxix. 11).' To us the prayer-book is a book with seven seals. How shall we pray? either it remains sealed; or, if we open it, we cannot read it; how shall it penetrate into the recesses of our heart? Hold before the blind the various beauties of the rainbow: he will remain indifferent and cold?"

Our object in this chapter is not to analize Judaism, nor to pronounce upon it in any way whatever; but rather to present to our reader what superior and intelligent minds from amongst the orthodox community have themselves uttered. And,

1. As to religious training. "Far more depends on Hebrew parents than on Christian; the latter have their places of worship wherever they may dwell, their ministers, whose whole lives are devoted to the service of their God, to the moral and religious welfare of their fellow-creatures. Christian children attend once a week the house of God. They join in prayers which, if not wholly understood, are yet sufficient to impress some

feelings different to the impressions of the six days of labour. They hear the Bible explained, they see it regarded as indeed the book of life; and although they may not understand why, some portions attract their ear, which, in after years, are recalled with peculiar pleasure. The intervening days may weaken the impression, perhaps it is entirely forgotten; but their next Sabbath they go again, and the feeling is renewed and rendered stronger. They see a large concourse around them engaged in the same solemn service, praying in a language familiar to them, and this would be of itself enough to chain a child's attention. They feel it as a privilege thus to seek their God; and this feeling follows the child to youth, to manhood, and almost involuntarily religion is imbibed. Even those deprived of religious parents have yet advantages peculiar to themselves, in the fact that the faith that they profess is the faith of their country, and of all around them.

"The Hebrew child has not these advantages. Debarred from the public exercise of devotion on his Sabbath-day—never hearing prayers in a language he can understand—having no public minister on whom he can call for that instruction he may not have received at home, never hearing the Law expounded, or the Bible in any way explained; to his mother alone the Hebrew child must look, on his mother alone depend for the spirit of religion, the inculcation of that faith which must follow him through life."*

"There are difficulties, barriers around the Jewish poor, almost unknown to other nations. Confined to

* Grace Aguilar, Spirit of Jud. p. 147.

one quarter of large cities, often to trades of the meanest and lowest kind, without the power of seeking employment in other parts of the country, even if their inclinations so prompted; their minds must become narrowed, prejudiced, and puffed up with a sort of pride or self-consequence, which sets at defiance every benevolent intention, and frustrates all attempts for their spiritual and temporal improvement. A superficial knowledge of the Hebrew tongue, just sufficient to repeat their prayers and blessings at stated hours, conscious they are doing a necessary duty, but utterly unconscious of the nature of Him they thus address; well versed in traditional lore, but wholly ignorant of the spirit of the Bible, of the peculiar duties which, as God's peculiar people, devolve on them: these are the abuses which those who 'love the Lord,' and have his service at heart, should most earnestly seek to remedy, and attend to, particularly in those establishments, which the benevolent have founded for the education of the rising generation. A strict moral education is not sufficient for the real improvement of the Hebrew poor. They need religion, simple, heartfelt, yet ever-guiding religion; and this can only be obtained by *teaching* them the *English* Bibles; by seeking books to assist them in their comprehension, &c."*

2. Family worship. "It is strange, that while so many rites and forms have been added to the pure worship of Moses, and permitted to become part of the religion without question or reproof, notwithstanding the precise command of the Lord, 'Ye shall not *add* unto

* Ibid. p. 101.

my Law, nor diminish therefrom,' the endeavours to define and enlarge the spiritual views of the Hebrews are generally subjected to condemnation and scorn, as hypocrisy or saintly novelties, for which we have no foundation. Alas, that it should be so! that the wrath of the Lord has flung such a dark obscuring veil over the minds of men, blinding them to the deeply spiritual nature of their faith. But, if to think and to speak of the Lord at all times be to some minds incompatible with the holiness which would set Him at a distance, save in the hours of devotion; why should not this command find its obedience in the morning and evening public worship of a family? Why is family worship so completely banished from the Jewish nation? except on Sabbath, and sometimes on other festivals, when do we see a Hebrew family assembled to pray? When do we see the father of a family read aloud the prayers, and take pride in reading and explaining the Bible to his children? He may sometimes tell them the meaning of peculiar forms; but is the Bible made applicable to their daily lives? Is its solemn nature, its ever-acting comfort impressed on the yielding heart?"

3. The Synagogue. The following memorial was drawn up by members of the principal metropalitan Synagogues, and presented to the wardens, committees, and vestries of the same, bearing date 29th April, 1842.

"That your memorialists are deeply impressed with the necessity of improvements beeing made in the mode of public worship.

"That, in the opinion of your memorialists, the improvements to which they will presently more particularly refer, would be hailed with satisfaction, not only

by themselves and by the several congregations in the United Kingdom and the colonies, but also by the intelligent of the Jewish community throughout the world.

"Your memorialists are fully conscious that it would not become them to enter into theological disquisitions, nor is it relevant to the attainment of their object that they should do so; the sacred principle which they seek to advocate, and which (whatever be the result of this memorial) must sooner or later be enforced, is, that Divine worship in the Synagogues should be so conducted as to insure the decorum and devotional feeling essential to the elevation of the mind, and the purification of the heart.

"The most pious among the community, and even those who adhere most conscientiously and closely to the minutest ordinances of our faith, cannot deny that the legitimate object of public worship is the inspiration of devotional feeling. They cannot refer to the Scriptures, nor (as it is believed) to the writings of the Jewish sages, without finding this principle reiterated constantly and vividly; and they must be impressed with the conviction, that whatever tends to weaken this feeling—whatever operates to distract the mind from the thoughts which should occupy it when the Almighty is addressed, needs the serious attention of all Israelites who desire to maintain in beauty and in strength the faith of their ancestors.

"It too often happens that we are disposed to cling with tenacity to the inconsistencies or errors to which habit has familiarized us, and to the endurance or committal of which, we have been habituated from earliest infancy; but when these become glaringly apparent—when the

advancing intelligence of the time calls for such changes or modifications only as shall tend to remove these imperfections, and to promote religious knowledge, it becomes an imperative duty to enter into the consideration of the subject with the serious intention of satifying the wishes thus powerfully expressed, particularly when it can be shown that such wishes may with propriety and safety be complied with.

"There is no more prolific source of the indecorum and of the irregularities in the Synagogues, of which your memorialists complain, nor of the irreverential conduct which they deplore, than the system now in operation for the supply of the congregational finances. That the public functionaries must be adequately remunerated, the places of worship duly maintained, and, subsidiary to these objects, that the charitable offerings usually made in the Synagogues should be encouraged, and the wants of the poor adequately provided for, are truths not to be questioned; but your memorialists conceive that these objects may be attained by other means than those which have heretofore been resorted to.

"Your memorialists suggest, that the committees of the several congregations will be enabled to make such financial arrangements as shall be most suitable to the congregations which such committees respectively represent, and which shall lead to a discontinuance of those interruptions in the reading of the Law which the present system occasions. There may be difficulties of detail, but the committee should consider, and no doubt will consider, that difficulties of detail ought not to induce the abandonment of an important principle; and they ought further to reflect that these difficulties

are materially lessened, because your memorialists are actually anxious for an amelioration of the financial system; and that, therefore, they will cheerfully submit to such regulations as shall effectuate the good desired; and your memoralists sincerely believe that the sentiments which they have expressed in reference to this subject, are those which are entertained by the majority of the several congregations.

"In addition to the removal of the obstruction to devotional feeling just referred to, it is necessary to adopt such further measures of improvement as the wants of the community imperatively require. All agree upon the necessity of spiritual exhortation (a convincing proof of which has been afforded on a recent most gratifying occasion). All admit that the Synagogue should not only be appropriated to prayer, but to that which renders prayer efficacious to ourselves, and acceptable to the Almighty; that there the pious Israelite should delight to enter—that there should be excited a love and reverence of the faith to which we belong—that there should be implanted in our hearts a determination to observe the soul-inspiring precepts which our religion inculcates, so that, as the prophet Jeremiah exhorts us, 'we may lift up our hearts with our hands unto God in the heavens.'

"Let the several vestries then seriously determine to obtain religious instructors, to deliver discourses in the Synagogues in the vernacular tongue, whose characters, whose principles and whose attainments, shall qualify them for a trust so sacred. Your memorialists are aware that there is a desire to accede to this request, but that some difficulty exists in the obtainment of persons

possessing these indispensable qualifications. To this your memoralists reply, that if the appointments were such as men of talent could accept without too great a sacrifice of their temporal interests some would be found to act in the capacity required, and that, entering upon their hallowed vocation with humility of heart and earnestness of purpose, they will succeed in their arduous and pious labours, even beyond their most sanguine expectations.

"Your memorialists now approach a subject of extreme delicacy, one which it may be contended involves the necessity of spiritual sanction, and conscious how desirable it is that a clear understanding upon the real points of difficulty should be arrived at, they will endeavour to simplify the question, and to narrow the debateable ground as much as possible.

"Your memorialists have endeavoured to show that the object of public worship is the inducement of devotional feelings, and further, that whatever is obstructive of this salutary effect must be exceptionable. Can there be a doubt that the mode in which our prayers are offered is highly objectionable? Is it possible that, had we not been habituated from earliest youth to the peculiarity of the manner in which our prayers are said, we should have deemed it as unaccountable as it is unseemly? Will it be contended that, in ancient times, our fathers thus addressed the Deity? Or are the most scrupulous prepared to maintain a system, manifestly inconsistant, obviously indecorous and clearly adverse to that lifting up of the soul in solemn communion with the Creator, which is the effect that prayer is intended to produce. Your memorialists, therefore, urge upon you

to revise the present system; to direct that those parts of the Synagogue service which are not sung by the choir shall be repeated with appropriate solemnity; that the funeral and other services shall be conducted with like solemnity; that the practice of the audible recitation of those prayers by individual members of the congregation (which ought to be read silently) shall be discontinued. Your memorialists entertain the cheering hope that, if these directions be complied with, the community will hail with delight a change so conducive to elevate its religious feelings; and it appears to your memorialists, that the realization of their suggestions involves no invasion of, or interference with, the rights or duties of our spiritual authorities.

"Your memorialists trust, that, consistently with our religious ordinances, our spiritual authorities will be enabled to make such alterations in the time of Divine service as will facilitate the attendance at the Synagogue of the several members of the congregation, accompanied by their families.

"Finally, and as your memorialists admit, the greatest difficulty of all is to give effect to the earnest wish of the majority, that the spiritual guardians of Israel would revise the service of the Synagogues, for all desire that the house of God should be a temple of worship, and that the expressions of the lips should be the language of the heart; and this object cannot be attained while there are any portions of the service which are either passed over by the congregations, or, if at all repeated, are read so loudly by some, so expeditiously by others, and in such an utter alienation of mind by many of those who do read them, that they cannot be such an offering

as the pious Jew should seek to render, or as the Almighty can desire to receive.

"Your memorialists, having thus stated their views on the subjects to which this memorial refers, deem it their duty to declare their determination to abide by spiritual guidance, and to adhere to and uphold existing establishments, they appeal to the honoured Chief Rabbi, Dr. Hirschel, rightly to direct the wishes of those who seek not to impair, but to strengthen the reverence of our holy faith and time-honoured institutions.

"Your memorialists therefore pray—if you desire (as most assuredly you do) that the public worship should be devotional and pure—that the spiritual wants of the community should be adequately provided for—that the synagogues should be numerously as well as regularly attended—that animosity between friends and families should cease—that secession should be prevented—and that Israel should be again indissolubly united in love and charity, to enter into the consideration of this memorial with promptitude, and to decide with energy upon the measures neccssary to give effect to the views, the efficacy as well as the practicability of which your memorialists have endeavoured to demonstrate."

Elsewhere we read as follows:—

"It cannot have escaped the notice of even the most superficial observer, that religious life in our communities is rapidly approaching an important and serious crisis. The conflicting elements appear to be so heterogeneous, that an entirely changed state of our Synagogue system will arise, as the inevitable result of the fermentation. But whatever view we may take of this absorbing question, to whatever standard of religious

bias we may incline, the chief source to which our present perilous position may be traced, is the alienation from active and energetic religious interest, that prevailing apathy and lethargy which so utterly paralyse devotional sentiments."—*Jewish Chronicle, February* 25, 1853.

"No well-wisher of Judaism—no sincere and earnest Jew—can feel at ease at the present state of our Synagogue. We are on the one hand, kept in a continual state of alarm by the conceits of lay members, who assume an "ex cathedra" authority over our ancient Synagogue, from no other principle than such fancies being the arbitrary will of some one man, tolerated only because he is influential. On the other hand, we are depressed by the conviction that the orthodox party are in a perfect state of quiescence, and are culpable, to a degree, for shutting their eyes to the requirements of the age, pluming themselves on the present state of quiet in the Synagogue, when the most supine must be convinced that the present stillness is the rest preceding the storm.

"It must be admitted that a large proportion of our community even those living in the immediate locality of the Synagogue, absent themselves from God's house; thus the national bond is daily becoming weaker; the children of the wealthy seldom hear the Word of God from the preacher or precentor. What a melancholy prospect does such a state of things open for the future of Judaism.

"Many leave the Synagogue under the impression that the ceremonies of Judaism are conservated and antiquated forms, that were suited to a former age and have

answered their purpose; they suppose them to have been founded in the vanities and conceits of men's minds, and will admit of re-organization to suit what they term 'the onward progress of the age.' If these false impressions are permitted to take root, we cannot wonder at the laxity of the Jew. Individually I have heard men of the best intentions exclaim, Oh! that Rabbinism, it is inimical to, and retards all progress in the community."—*Hebrew Observer, January* 28, 1853.

To the foregoing observations we shall only add, in conclusion, that they have no meetings for spiritual edification—no Bible classes—no meetings for religious training—no mutual instruction; in fact, no means whatever, apart from what we have seen in the Synagogue, to teach their people in the knowledge of God and their own eternal interest.

CHAPTER X.

JUDAISM AND CHRISTIANITY.

One of the most pleasing facts of our times to every right minded man, is the change of opinion that is now taking place in the minds of Christians towards the Jews, and in the minds of Jews towards Christians and Christianity. Our object in this chapter is not to review this reciprocal modification of opinion and feeling, but merely to record the sentiments of some of the most intelligent Jews of our days with regard to Christianity and its founder. The first extract we shall make is from the beautiful discourse of the late eminent M. M. Noah, of America, delivered in New York, in 1844, and reprinted in this country.* He speaks as follows:

"The Jews, my friends, were but the instruments of a higher power, and in rejecting Jesus of Nazareth we have a great and overwhelming evidence of the infinite wisdom of the Almighty. Had they acknowledge him as their Messiah at that fearful crisis, the whole nation

* Jews, Judea, and Christianity. London: Hughes, St. Martin's-le-Grand.

would have gradually sunk under the Roman yoke, and we should have had at this day paganism and idolatry, with all their train of terrible evils, and darkness and desolation would have been spread over the face of the earth. But the death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

"Had not that event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained, for you will find it written in the Acts of your Apostles, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers.'

"It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor—I have never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely be-

lieved in his mission! he courted no one, flattered no one; in his political denunciations he was pointed and severe, in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150,000,000 believe in his Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one.

"While the Almighty raised up, enlarged, and extended the Gentile Church, gave to it power and dominion, he threw the mantle of his Divine protection over his chosen people, and has preserved them amid unheard-of dangers to this very day, numerous as they have been, but still distinct as a nation, preserving the Abrahamic covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance for ever, and who is now leading us back in peace and happiness to repossess our ancient and promised heritage. Can the human mind imagine a miracle such as this which we have before us? Do you now perceive, Christians and brethren, why it was not designed by the Almighty that the Jews at that crisis should have acknowledged the Messiahship of Jesus of Nazareth? 'The secret things are for the Lord.'"

Dr. Raphael, late of Birmingham, but now in America, one of the finest minds of the age, in his lectures on the Post-Biblical history of the Jews, which he delivered

repeatedly in this country, expressed himself to the following effect,—

"But if you are desirous of knowing the opinion of a Jew, ay, of a teacher in Israel, respecting the proceedings against, and the condemnation of the master from Nazareth, I do not hesitate to tell you, that I do not by any means feel bound to identify myself or my brethren in faith, with those proceedings, or to uphold that condemnation. The Sanhedrin of those days, composed both of Sadducees and party-coloured Pharisees, of timid, time-serving, and, therefore, unprincipled men, does not sufficiently command our confidence; what we know of the motives of some of their acts is not of such a nature as to inspire us with that firm reliance in their integrity and piety, that we should at all feel bound to identify ourselves with them, or to maintain the justice of a sentence, solely because they pronounced it. On the contrary, in the absence of any Jewish account of the proceedings, and taking the account of the trial in the Gospels as entitled to that credence which contemporary history generally claims, I, as a Jew, do say, that it appears to me, Jesus became the victim of fanaticism, combined with jealousy and lust of power in Jewish hierarchs, even as, in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism, combined with jealousy and lust of power, in Christian hierarchs. And while I, and the Jews of the present day, protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character, or deriding his precepts, which are indeed, for the most part, the precepts of Moses and the pro-

phets. You have heard me style him the '*Great Teacher of Nazareth*,' for that designation I and the Jews take to be his due. No enlightened Jew can or will deny that the doctrines taught in his name have been the means of reclaiming the most important portion of the civilized world from gross idolatry, and of making the revealed word of God known to nations, of whose very existence the men who sentenced him were probably ignorant; nor do I, and the Jews of the present day, stand alone in this view, since it was held by the great Maimonides six hundred years ago."

In addition to the quotations already made from one of the beautiful works of the late Grace Aguilar—a young lady of eminent gifts—one who was an honour to her nation, and the name of whom will be held dear by all who knew her, both Christians and Jews—we must make another bearing upon the present subject.

"That in former times the Christian should have been regarded with loathing, and hate, and terror, can astonish none acquainted with the history of persecution; but now that in all civilized lands we are protected, cherished, nay, often honoured and beloved, why should this feeling continue to rankle in the Israelitish bosom? Treated with charity and kindness, why should we not encourage the same soothing emotions? It is alleged that it is dangerous to associate intimately with those of other creeds, that it is as dangerous to our faith as the open warfare of old. They are mistaken who thus think; were the Jewish religion studied as it ought to be by its professors of every age and sex: were the Bible, not tradition, its foundation and defence: were its spirit felt pervading the inmost heart, giving strength,

and hope, and faith, and comfort: we should stand forth firm as the ocean rock, which neither tempest nor the slow, still, constant dripping of the waters can bend or shake. We should do more; thus prepared, thus convinced of truth, we should find that every argument they might employ, every book we might be persuaded to peruse, would but strengthen conviction in the faith of Israel; charity to them indeed would increase, for the more we studied of their belief the more we should feel the veil cast upon them is indeed of God. Never has the Hebrew, glorying in, and openly professing the belief of his fathers, not merely attending to form, but proving the spirit which guides and aids him, failed to gather round him the respect and admiration of every Christian whose respect is something worth. It is those who, by mean and petty manœuvres, seek to hide their faith, who are ashamed of it themselves, who draw down the contempt and pity of all they would deceive, and this not on themselves alone, but unfortunately on the whole nation.

"Why should we so condemn the custom of seeking converts? If but to too many the Jewish religion is allowed to bring no comfort, no devotion, no spirit, and it is from those misguided ones the whole religion is regarded; why should we be so angry with the wish to lead us where these blessings are supposed to be found? If there be aught to condemn, it is the lukewarmness and ignorance of those of our own people, who declare there is no comfort, no spirit in their faith."

"But let it not be thought that because we cannot look upon apostates from our holy religion, who barter their conscience for a mess of pottage, with feelings of

the most kindly nature—and who are dubbed "missionaries," and often, in that character, bring many a grey hair with sorrow to the grave, setting husband against wife, parent against children, and brother against sister—that, therefore, we cannot view with respect the *real* Christian missionary. We make a great distinction between the two; for we look on the latter, who can tear himself from the endearments of a loving wife, who can withdraw from the embraces of affectionate children, forsake his happy home and the circle of friends and brothers, who can brave the dangers of the ocean and of the desert, of ferocious beast and still more ferocious man, who can travel over the burning sands of Afric's wilds, and penetrate into the depths of New Zealand's groves, teaching the benighted man-sacrificing African and the New Zealand cannibal how they sin alike against the great and true and only God—we declare that we look on such a man, and that man a Christian missionary, as the genuine benefactor of humanity; and we tender to such the humble meed of our respect and esteem.

"To the sincere, and not mere professing Christian, do we address ourselves. Brethren, we have been too long divided; let not difference of conscientious opinions over which no man has control, counsel you to withhold from us that hand, as a bond of brotherly union, which we extend towards you. Let bygones be bygones, and let us together march forward, hand in hand, as pioneers in the civilization of the world. Grant us your aid, so that we may be, as is our legitimate right, placed on an equality in the land which has given birth to both. Let not the interested cause divisions, where only unison

should dwell. Do this, and you will have done more to make your religion respected, than all the endeavours of such apostate missionaries effect to the contrary."—*Jewish Chronicle, July* 30, 1852.

"We know the Christian religion teaches brotherly love, mercy, charity, benevolence, and all those nobler sentiments which make men what the Creator of all mankind intended them to be. But it is the want of religion, it is the blind ignorance of the social and religious duties, which reduces man below the brute creation, and renders him the terror of his kind. And those whose duty it was and is to propagate knowledge and instruction, and bring education and religion home to the poor, will have, on the great day of reckoning, to render a tremendous and awful account of what they ought to have done, and yet left undone."—*Ibid. Sept.* 5, 1851.

"Now, as to the moral obligations, we are taught to love our neighbour as ourselves; we are also taught that the righteous among the nations shall be saved, and, therefore, it becomes a most serious obligation to extend the numbers of the righteous among the nations. And in order to show that this may be done by extending the knowledge of Christianity among the *heathen*, both of this and other countries, I will remark that the 'Talmudical' *writers* have defined the righteous among the nations to be those who obey the laws given to Noah; and it is a remarkable circumstance that these laws, and *no* others, are repeated in the New Testament, and that this is no new idea of the Jews, I refer them to the opinion of some of our most celebrated authors, and when you remember that they wrote in an age when Jews

were persecuted in nearly every country in Europe, their liberality and tolerance shine brightly when compared with opinions of some so-called Christians in the nineteenth century.

"Moses Ben Maimon, the Spaniard, who flourished in the twelfth century, and of whom it has been said, that, from Moses to Moses, there was none like Moses, writes thus:—Jesus the Nazarite, the founder of the Christian religion, came into the world to pave the way for the Royal Messiah whom we expect to appear. Rabbi Jacob Sasport shews that the Nazarite and his disciples observed the holy law, and professed to have been sent on earth only to strengthen its influence, and Christians are praised by him for the great good they have effected amongst the bulk of mankind by their energetic endeavours to root out idolatry; and the opinions of these and many of the highest Jewish authorities, is, that Christians have had the especial assistance of the Almighty, by which they have been enabled to extend their influence all round the globe, and instil into the minds of vast numbers of the human race, a belief in the existence of a Divine being, and of a future state."—*Ibid. March* 25, 1853.

CHAPTER XI.

CONVERTS TO JUDAISM.

JUDAISM is not an aggressive faith. Although the Jewish teachers strenuously hold that their mission as a nation is to teach the human race the unity of God, nevertheless no efforts are made in this or any other country to carry out that idea. Indeed, there is a decided aversion to proselytism. According to their ideas, however irreconcilable they may appear to our reader, Judaism is only for the Jewish nation—and all conversion is unnecessary, as we are told, that "the pious of all nations have a portion in the world to come." The pious, according to their Rabbies, are those who receive and are careful to observe the *Noachidæ*, or the seven commandments given to Noah. These are the following,—prohibitory of, 1. Idolatry. 2. Irreverence to the Deity. 3. Homicide. 4. Unchastity. 5. Fraud and plunder. 6. Disobedience and misrule; and 7, To eat any part of an animal yet living. What the real opinion of their ancient Rabbies was with reference to idolatry, and again

to Christianity, we shall not discuss; neither shall we attempt to interpret the opinion of British Jews on the subject, but rather lay before our reader a few quotations from their works, and let them speak for themselves.

Mr. Cohen, in his "Elements of Faith for the use of Jewish youths of both sexes," and published under the auspices of the late Chief Rabbi, Dr. Hirschell, has, in his preface, the following passage -—"Whereas all religions, the foundations of which are constituted on moral principles, qualify man to guide himself in a proper path, and to render him happy both here and hereafter, what avails it what way he arrives at the desired end? it follows hence that man is destined, by the circumstances of his birth and education, to adhere to the religion of his fathers."

The Rev. Rabbi Ascher, in his "Initiation of Youth," has the following question and answer. "Are the Jews commanded to convert other nations to Judaism? No! The Jews are destined by God to be a kingdom of priests, and a holy nation; but all men cannot be priests, and all nations need not to become Jews in order to obtain the favour of God, or to be his true worshippers." *

"As we Israelites do not seek to impose our faith on others—a practice altogether repugnant to Judaism—it is necessary to premise that the following work is in-

* "The Talmudical writers enjoin upon us to treat Christians as our own brethren in every social matter. All the latter Gaonim (luminaries of the Jewish law) agree that the Christians are reckoned our own brethren, and are not included in the term *Nachrim*, strangers."

tended exclusively for distribution among our Hebrew community."—*Mocatta's Preface to Faith Strengthened.*

These few quotations which might have been greatly extended, will give a correct notion of the spirit of Judaism, in reference to the subject of conversion.

We shall not detain our reader with a review of the subject of conversion or proselytism—nor trouble him by recounting the numerous discussions that have arisen therefrom; but merely give him a very short account how the matter is accomplished by the British Jews.

Every one, not of the Jewish faith is called *Ger* (גר), or stranger. When a *Ger* has made up his mind to become a convert, he must appear before three Rabbies in order to pass an examination. They lay before him the social disadvantages of being a Jew—the severe ordeal he has to pass through in becoming a convert; and the numerous and tedious ceremonies he is bound to perform when a professor of the new faith. In fact, the whole tenour of the examination is to dissuade him from becoming a proselyte. But should he continue firm in his intention—and after the conversation with the Rabbies express his determination to embrace Judaism, he has to make himself acquainted with the principal parts of the Jewish ritual; and then submit to the performance of the two initiating ceremonies—viz., circumcision and baptism; the principal of which, in the case of a male convert, is the former. We are not aware of any male proselyte in this kingdom; but several females have embraced the Jewish faith, generally upon being married to Jews. These, of course, have only to submit to the ceremony of baptism, which is performed, in their case, with the greatest strictness. We have, in

another part, explained the mode of circumcising; we shall now, in following the female convert, describe the mode of baptism. And here we must say that our Jewish friends object to its being called baptism—the reason for which we need not state.

When the female candidate has passed the examination referred to, and is ready for the performance of the ceremony, she is sent to Holland, accompanied by a trustworthy person, who also receives a certificate from the Chief Rabbi to the Jewish authorities there, containing a statement of the case. She is then led to a bath, and enters into the water quite naked, and remains in it neck-deep, whilst the Rabbi, who stands behind a screen, questions her in a similar manner as at her first examination. This being over, and the Rabbi finding that she has no inclination to retract, he instructs her to dip herself three times underneath the water; before doing which, she repeats the following blessing,—"Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the *Toval* (תזבל)." The act of immersing herself is done in the same manner as they perform their usual ablutions. Her head is also shorn, and a new name given her; which name must always be made use of in connexion with religious duties. She is, moreover, instructed not to marry for at least sixty days after the ceremony.

Should a family, or the head of a family, be converted, all the children under thirteen years, if there be any, are also members of the new faith. The male children are circumcised, as explained in a previous chapter, but no ceremony is required to be performed upon the female

portion. Children above thirteen are not admitted upon the faith of their parents, but must be initiated on the score of their own profession. Such are the rules: but they have had no exemplification in this kingdom in modern times.

THIRD PART.

THE SOCIAL CONDITION OF THE JEWS.

In this part of our work we intend to lay before our reader some account of the social condition of the British Jews. And at the outset, we must confess that there are obstacles in the way which render it somewhat difficult to do the subject justice. In addition to the difficulty of giving a fair description of any community, consisting of a great diversity in rank, education, morals, and religion, there is another connected with our present inquiry, peculiar to the Jewish brotherhood. It is this: a goodly proportion is composed of foreigners, and a still greater portion of those of foreign parentage—these, not being anglicised, retain the peculiarities of the countries whence they came—peculiarities of ideas and habits, entirely dissimilar, in most respects, to their English brethren. These, however, we shall endeavour to avoid, and confine ourselves, when touching upon traits of character, as much as possible to English Jews.

CHAPTER I.

THE JEWISH COMMUNITY.

I. The number of Jews in Great Britain cannot be ascertained with any degree of certainty, they themselves having no statistical accounts on this head. It is generally calculated that they amount, in round numbers, to about 30,000—some 25,000 in London and its suburbs, and the remainder in other parts of the United Kingdom. But from the registers of the various Synagogues for the last year, we should say the number is something under the above. The most complete and correct list is that of deaths, which amounted in the last twelve months to about 560. Calculating somewhat under the general bill of mortality, this would give us a population, at farthest, of no more than 25,000. Of these about 20,000 are in the *M*etropolis, and the remaining 5,000 in the provinces. The number of foreign Jews has greatly increased for years past, although there has been now, of late, a continuous stream of emigration, especially from among the travel-

ling Jews, principally to America and California. A goodly number have also, within the last few months, left our shores for Australia and her diggings, and a host of others are likely to follow in their train.

II. Among such a number, there is, of course, a great diversity of conditions. Many are in daily want of the necessaries of life, and a still larger number scarcely able to obtain sufficient to support existence. This class is more numerous, in proportion, in London than in the provinces. One reason is, as we have already mentioned, the great influx of foreigners. These come from all parts of Europe—but the majority being poor, without money, or a word of English, or any definite avocation, immediately they arrive in the metropolis they mix with their brethren, and depend, in a great measure upon them, thus materially adding to the poverty of their community. Much destitution prevails amongst them—nevertheless, from all we have been able to learn, we may venture to say that not a single instance of that extreme want and misery can be found within their community as is abundantly witnessed in some localities among their English neighbours, but more especially the Irish. This is accounted for in part by their habits of industry, and in part by their national charities.

On the other hand, many are wealthy, and some exceedingly so—yet, perhaps, not to so great an extent as some of their Gentile neighbours. One reason for this is—and, doubtless, the principal—that their condition, as a nation, has been through past ages so very unfavourable for them retaining their wealth—not being allowed to become landed proprietors—their descendants have not had the advantage of augmenting the family pro-

perty; but their riches, as well as their homes, have been unfixed and insecure. All the rich families, with few exceptions, have attained their wealth and position either by their own industry or that of their parents, some of whom at the present day rank among the most opulent in the world. Thus, among the Jews, as with the Gentiles, there are extremes of wealth and poverty, especially in London. But between these extremes, and upon which the prosperity of their community principally depends, there is a middle class, comprising the leading intelligence and activity of the nation. Should we attempt to make a numerical comparison of the classes, perhaps we should not be far from the truth—assuming 25,000 to be the whole amount, in apportioning 5,000 to the upper class, 8,000 to the middle, and 12,000 to the lower.

III. The Jews live in all parts of the United Kingdom. Having no particular attachment to place, they settle down in those towns most favourable for business. Single families are not frequently met with, because their religious ceremonies cannot be performed without a certain number being together: consequently, they generally congregate to the same town and neighbourhood. Wherever a sufficient number of families be together, so that ten male adults may regularly attend service, a Synagogue may be there erected. There are now forty-one registered Synagogues throughout the kingdom, with several others of less importance. The following table will give to our reader the most correct view that has yet been compiled of their localities and statistics.

A list of all the Synagogues in the United Kingdom,

together with the number of births, marriages, and deaths, for the period of one year—viz., from January, 1852, to January, 1853; as also the number of seat-holders in each Synagogue.

Synagogue.	Births.	Marriages.	Deaths.	Seat Holders
Bath	2	—	1	10
Bedford	—	—	—	5
Birmingham	39	14	12	116
Brighton	3	2	1	32
Bristol	11	3	4	64
Canterbury	1	—	2	13
Cardiff	1	—	3	13
Chatham	2	2	1	30
Cheltenham	—	—	4	15
Dover	2	—	1	11
Exeter	6	—	4	21
Falmouth	—	—	1	3
Hull	13	4	3	82
Ipswich	1	1	1	8
Leeds	8	3	2	18
Liverpool (Old)	8	2	10	116
Liverpool (New)	10	5	4	75
Manchester	42	15	8	189
Merthyr Tydvil	2	2	—	20
Newcastle-on-Tyne	5	3	1	15
North Shields	4	—	1	16
Norwich	2	1	—	30
Nottingham	3	2	2	16
Penzance	1	—	—	6
Plymouth	11	1	5	52
Portsea	5	1	5	62

Synagogue.	Births.	Marriages.	Deaths.	Seat Holders
Ramsgate.....	2 ...	— ...	—	Private Synagogue of Sir M. Montefiore.
Southampton	1 ...	— ...	—	... 15
Sunderland	10 ...	1 ...	4	... 30
Swansea	4 ...	1 ...	2	... 21
Yarmouth, Great...	2 ...	— ...	—	... 8
Dublin	5 ...	— ...	4	... 35
Jersey	No registry kept.			... 11
LONDON SYNAGOGUES.				
Sephardim	63 ...	11 ...	41	... 183
Duke's-place 299		... 90 ...	235	... 500
Hambro'	7 ...	8 ...	49	... 200
Great St. Helen's...	31 ...	56 ...	98	... 350
St. Alban's-place...	13 ...	14 ...	20	... 209
Maiden Lane	10 ...	4 ...	11	... 70
Reform Synagogue.	— ...	— ...	—	... —
MINOR SYNAGOGUES. *(No Statistics.)*				
Gun Square.....	— ...	— ...	—	... —
Carter Street	— ...	— ...	—	... —
Cutler Street	— ...	— ...	—	... —
St. George's Market	— ...	— ...	—	... —
Prospect Place.....	— ...	— ...	—	... —
Rosemary Lane ...	— ...	— ...	—	... —

In addition to the foregoing Synagogues, a new one has just been registered at Birmingham, and two unregistered congregations, one in Edinburgh, and the other in Glasgow.

The same reasons that lead them to congregate in the same provincial towns, induce them also to inhabit the

same localities in the metropolis. The principal, are Houndsditch, Aldgate, Whitechapel, Petticoat Lane, and their neighbourhoods. If a line a mile long were attached to any building about the centre of this vicinity—say the establishment of "Moses and Son," and with it a circle drawn, that circle would include from 12,000 to 15,000 Jews. But a great number, especially of the middle class, have removed to other localities; and most of the wealthy, like their Gentile neighbours of the same rank, whilst having their houses of business in the city,have, of late years, their private residences in the west end of the town. The principal Jewish mansions in the United Kingdom, are, we believe, the seats of Baron Lionel de Rothschild, M.P., Sir Isaac Goldsmid, and Sir Moses Montefiore.

CHAPTER II.

AVOCATIONS.

THE British Jews are of all kinds of avocations—lawyers, physicians, merchants of every shade, goldsmiths, watchmakers, glass manufacturers, cigar makers, tailors, shoemakers, &c., &c.; in fact there are few callings which Jews are not found to pursue. Numerous foreign Jews, especially Polish, take to the trade of glazier. Coming over poor, and without any particular means of subsistence, they find that that is comparatively easy to be acquired and followed. They have no class of land-proprietors, but all, with very few exceptions, are actively engaged in some line of business. The great majority prefer following some mercantile pursuit, and these are of all gradations from the richest merchant to the poorest pedlar.

At the head of the community stands the Rothschild's firm. The honourable means by which this family was raised to wealth and position is well known. The present firm comprises the Baron Lionel de Rothschild,

with three brothers. Their late father added immensely to their riches. He realized vast amounts in risk upon the public securities—a merchandize little better than a kind of lottery, and which he felt to be so repeatedly, especially on two or three occasions. When he had ventured to such an amount—nearly the whole of his immense wealth; and the issue of the transaction seemed so uncertain that he was completely bewildered as to its final result—if adverse, he would be reduced to poverty, but if in his favour, his wealth would be vastly augmented, and twenty-four hours only would decide the question: under these circumstances he would retire as usual, but the agitation of his mind would allow him no repose. He would arise and spend the night in the greatest anxiety, pacing to and fro his apartment. On the morrow, however, after all these hours of perturbation and torture, in every instance the balance turned in his favour, and a stream of the highest bliss which this world ever afforded to mortal man flowed into and filled his soul. His sons carry on business in a more regular and certain way. Their London house is in St. Swithin's Lane, King William Street. Their Continental houses are in Paris, Frankfort, Vienna, Amsterdam, and Madrid. It is difficult to characterize their house, not being confined to one line, but embracing a variety, as the state of the European market may demand. One important branch is the exchange of foreign bills, which amounts, on average, to about £100,000 per week. Much is also done in Continental railways, and, of late, in purchasing land; and, especially, as is well known, in loans of money. We have been told, but cannot vouch for its accuracy, that

this firm has a capital of no less than twenty-five millions sterling afloat. One thing we may safely add, that they hardly know to what to apply their vast wealth. The brothers are men of thorough business qualities and habits; and we are happy in being able to add are liberal contributors to good and charitable iustitutions, both Jewish and Christian.

From St. Swithin's Lane we might have led our reader to the Stock Exchange, where the Jews exercise an overwhelming influence. Other establishments are worthy of notice did our space permit. The most notable, perhaps, in the metropolis are the shipping-houses of Solomons, Old Change; Moses, Son, & Davis, Aldgate; and the Moses', Tower Hill; the great clothing establishments of Moses & Son, Hyams, and the gas-fitting establishments of Mr. Defries. These, however, with a host of others, we must pass by without any farther notice.

There is one business, so peculiar in itself, and so identified with the Jews, that we must review it for a few minutes—it is the old clothes merchandize.

Not one of our readers, acquainted with the metropolis, has failed to notice our Jewish neighbours, crying out, as they go along the streets—"Clo'—clo'—old clo'!" To a stranger the cry, as that of most of the town cries, seems queer and inexplicable, but the Londoner well knows that their object is to purchase the old clothes of which families may have to dispose. After having thus traversed the town from street to street, and succeeded in making a number of purchases, they bring the result of their hard day's labour to the old clothes mart in the neighbourhood of Houndsditch and Petti-

coat Lane. Formerly there was no building appropriated to this merchandize, but the buyers and sellers flocked to that neighbourhood, and stood in the open air. The disorder and confusion was immense, and quarrels and fights frequently occurred, so that it was necessary to provide a staff of from one to two hundred policemen to guard the place. In the year 1843, Mr. Isaac purchased a plot of ground, about 100 feet by 70, and on it erected the present Exchange. The principal entrance is from Houndsditch, past *Phil's Buildings*. On passing through it a toll of one halfpenny is levied, and we were informed by the porter that from two to three thousand pass daily. This Exchange is divided into two departments—one is for the sale of the goods in the same condition as when they were bought; and the other, which is about double the size of the former, is reserved for goods when repaired. This Exchange is for wholesale business, consequently few frequent it except retail sellers. These merchants flock here, not only from all parts of England, Scotland, and Ireland, but also from foreign countries, especially France, Belgium, and Holland, The demand from France and Belgium is only for some sort of articles; but all kinds are sent to Holland, and especially to Ireland. We have been assured that the business transacted in this Exchange amounts to no less than £1,500 or £1,600 per week.

Adjacent are other two exchanges. These are places for retail business; and in them are clothes of all qualities, all colours, and all sizes. The buyer—for there is an abundance spread out before him—may suit himself and family in a few minutes, and for a few

shillings. A Jewish friend, the first time we ever visited the place, remarked, "Here a poor man may entirely furnish himself, wife, and three or four children with decent clothing for ten shillings." Incredible as this appeared to us at the time, we found, on future inquiries, the possibility of such a cheap metamorphosis; and just as we are putting these lines together for the press we find the fact singularly verified. In the City Mission Magazine, the following account is given: "Persons unacquainted with the practices of the poor, often consider the statements of the missionaries, as quoted in this Magazine, as very highly coloured, and beyond the truth. The writer of this article, to guard against such a conclusion in the present matter, desired the missionary to select two of the most deserving persons he could find, who needed the help, and actually to cloth them, himself bargaining for the articles. He cautioned him, moreover, not to be too parsimonious to the damage of the poor couple. The man on whom he fixed for the gift was a poor fellow, who is somewhat of a scholar also, for he can speak no fewer than five languages, viz., English, German, (which is his native tongue,) Dutch, Swedish, and Danish. By profession he, nevertheless, is but a bone-gatherer, and dunghill raker. The following is the bill sent in to us for their equipment:—

"The woman. This was a poor creature who was desirous of being married to the man, with whom she had long been living in sin, having been convinced of her iniquity, and, as it is believed, truly converted to God by the missionary's exertions, or rather through God's blessing on the same. The dress purchased for

her was therefore her bridal dress, and the assortment of female dress in Rag-fair being much larger than of men's, her equipment was accomplished at two-pence less than the man's.

"As we were here providing for a female, and the winter was approaching, we added the extra clothing of the last item, but a summer dress would have been complete without it, which would have reduced the total to 2*s.* 3*d.*"

The Man's.

	s.	*d.*
Full linen-front shirt, very elegant ...	0	6
Pair of warm worsted stockings.....	0	1
Pair of light-coloured trousers	0	6
Black cloth waistcoat	0	3
Pair of white cotton braces	0	1
Pair of low shoes	0	1
Black silk velvet stock	0	1
Black beaver, fly-fronted, double-breasted paletôt coat, lined with silk, a very superior article.....	1	6
Cloth cap, bound with a figured band	0	1
Pair of black cloth gloves.....	0	1
	3	3

The Woman's.

	s.	*d.*
A shift	0	1
Pair of stays	0	2
Flannel petticoat	0	4
Black Orleans ditto	0	4
Pair of white cotton stockings	0	1
A very good light-coloured cotton gown	0	10
Pair of single-soled slippers, with spring-heels	0	2
Double-dyed bonnet, including a net cap	0	2
Pair of white cotton gloves	0	1
A lady's green silk paletôt, lined with crimson silk, trimmed with black velvet, quilted and wadded throughout	0	10
	3	1

The wholesale exchange is open every day of the week, the Irish only using it on Saturdays, (the Jewish Sabbath), but Jews and Irish employing it on the Sunday. Little business, however, is done on these days in this department, therefore the half-penny toll is not exacted. But in the other two, the retail exchanges, it is very different. On the Saturday they are quite vacated, and perfect stillness reigns, as the proprietors and stall-owners are all Jews. The following day, Sunday, they, and the surrounding neighbourhood are thronged with sellers, buyers, and thieves. The number of sellers is, generally, from five hundred to six hundred, who have to pay, inside the exchanges, three shillings for each stall, whilst only two shillings are paid

for the other five days. The buyers, who congregate here from all parts of London and the surrounding neighbourhoods, amount, generally, at least to ten thousand. And it is calculated that the thieves, who live in the surrounding lanes and alleys, and elsewhere, and who collect here on the Sunday, like birds of prey, are no fewer than from one thousand to two thousand. We have never witnessed this scene, but have been told repeatedly that the 'changes, and Petticoat-lane, and immediate alleys, are all but impassable. Every thing which meets the eyes and ears is, to a Christian, painfully disgusting; and although twenty additional policemen are engaged for the day, the place is rife with all tricks of unrighteousness. This is owing not to the Jewish population, with now and then an exception, but to the vast number of thieves already referred to, who make it their "fair" also. It is very different on other days; we have been assured that articles are rarely lost there, but that the place is decidedly honest. And this testimony we can ourselves endorse as far as this, that we have passed through the locality times innumerable, but have never lost anything.

One of our Jewish friends, knowing our principles concerning the Christian Sabbath, and endeavouring to palliate, in some degree, the guilt of the above Sabbath scene, reasoned how much better it was for the poor to spend their money on clothing than for intoxicating drink, and, drawing a graphic comparison between the Sunday traffic of the old clothes exchanges, and the vast debasing and abominable Sunday traffic of the gin palaces and public-houses, we could not but feel the force of his argument. Nor could we forget the dis-

graceful scenes to be witnessed in the parks on the Lord's-Day, how it is desecrated by thousands who call themselves Christians! Individuals who have the other days of the week at their command, to ride out and exhibit their finery. Surely there is far less excuse for this polite Sunday parading than for the vulgar traffic in Rag-fair.

The old clothes trade has always been characterized as singularly opprobrious, and its merchants as notoriously unjust, and, consequently, has been the universal bugbear to stigmatize the Jewish people. To us, however, after some reflection, it appears differently. As to the dishonesty of those who go about to buy, the accusation, undoubtedly, has too much truth; and would to God were it not equally true of thousands of our fellow-countrymen who stand in a much higher position in the mercantile world; but we verily believe that these Jews are not a shade more so than their Gentile neighbours of the same class and occupation. And although the trade is not of the "respectable sort," it need not be virulently attacked and despised; for in itself it is useful however humble. Indeed, how much superior is it to many that are considered respectable. Take, for example, the traffic in intoxicating drinks. Through the one, thousands of well-to-do families receive some consideration for their cast-off clothing; tens of thousands of poor families have a market suited to their means, to furnish themselves with decent apparel; and thousands more support themselves and families by carrying on the trade. Through the other, what an awful amount of property, of social order, and of life, is annually destroyed. Look at the more fashionable

haunts of iniquity, where thousands of our most promising youths are continually decoyed—where they are led to rob their parents and employers—to cast off all moral restraints—to blast their prospects for life—and, eventually, to destroy themselves both body and soul, for time and eternity. And what shall we say of the more vulgar establishments of the fraternity? Gin palaces, thronged with poor, filthy, squalid wretches; where parents and children unite to drink their clothing, their food, their furniture, their comforts, their life,—in fact, their all! What a disgusting spectacle! And to perfect the degrading system, even a farthing's worth of the fiery liquid is meted out to the poor urchin that cannot command a larger sum, to initiate him, from his tenderest years, into the ways of sin and misery. Surely, to every right-minded man, it must appear that the old clothes exchange is of much greater utility to the community than any brewery or distillery, however extensive and wealthy it may be; and that the meanest stall at Rag-fair is far more honourable than the bar of an Eagle-tavern, or the counter of a gin palace.

Another market, entirely Jewish, is that of Duke's Place, leading out of Houndsditch on the one hand, and out of Aldgate on the other side. This is a mart for all kind of fruit, but principally for oranges and nuts. The business done in oranges is very great. It is calculated that about three thousand orange sellers parade the streets of London; and most of these purchase them in Duke's-place. It is farther calculated that these hawkers sell upwards of fifteen millions annually, which cost the buyers about forty thousand sterling. Few Jews carry them about—this trade has fallen almost

entirely into the hands of the Irish. The business done also in nuts is immense. We are told that upwards of five hundred thousand bushels are sold annually in the streets of London, and that these are bought, principally, in Duke's Place. Few Jews retail them—except on Sundays. Much trade is done in other fruits, as lemons, almonds, raisins, figs, &c.; and the busiest time, as in the old clothes trade, is on Sunday morning, when both Jews and Gentiles buy to hawk for the day.

Although these are the principal marts for the humbler class of Jewish traders, let our reader not suppose that their merchandize is confined to old clothes and fruit—no, whatever is saleable is to be found exposed in the Jewish localities. Before we close this chapter, let us lead our reader through one of their streets—Petticoat Lane, for example. A narrow dirty street—the houses gloomy and unsightly, full of wares within and without—wares of every possible kind that is sold in this world, and in other worlds too, if there be any as poor as our own. In walking along we meet with every description of clothing—all kind of food, meat, fish, bread, cakes of every shape and colour—all kind of tools—all kind of ornaments, gold, silver, and pearls, both real and fictitious. But all are second-hand, excepting the food—old dresses, old hats, old shoes, old clocks, old chains, old rings, old saws, old axes, old hammers, old locks, old keys, old rusty nails in thousands and tens of thousands, &c., &c., and whatever is found in the mercantile world, both valuable and worthless, is to be had in Petticoat Lane.

CHAPTER III.

CHARITIES.

ALMSGIVING is, according to the Jewish faith, an act of great merit. We have already seen that it is one of the three things that change "the evil decree;" and is spoken of in the following terms,—"We are bound to take heed to the commandment of alms, more than all the affirmative commands; because alms are a sign of a righteous man, the seed of Abraham our father, (Gen. xviii. 19.) Nor is the throne of Israel established, nor can it be, nor can the law of truth stand, but by alms, (Prov. xvi. 22.) Nor shall Israel be redeemed but by alms, according to Isaiah i. 27."

Maimonides, in his *Yad Hachazakah*, or strong hand, has arranged the acts of charity, according as they are detailed in the Talmud, into eight grades. These are as follow,—the first or lowest degree is, to give—but with reluctance or regret. This is the gift of the hand, but not of the heart. The second is, to give cheerfully; but not proportionately to the distress of the sufferer.

The third is, to give cheerfully and proportionably, but not till we are solicited. The fourth is, to give cheerfully, proportionably, and even unsolicited; but to put it into the poor man's hand: thereby exciting in him the painful emotion of shame. The fifth is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the hind-corners of their cloaks, so that the poor might take it unperceived. The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings; taking care that their own persons and names should remain unknown. The seventh is still more meritorious; namely, to bestow charity in such a way, that the benefactor may not know the relieved objects, nor they the name of their benefactor, as was done by our charitable forefathers during the existence of the Temple. For there was in that holy building a place called, the *Chamber of Inostentation*; wherein the good deposited secretly whatever their generous hearts suggested; and from which the most respectable poor families were maintained with equal secrecy. Lastly, and the most meritorious of all, is to anticipate charity, by preventing poverty; namely, to assist the reduced brother, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business; so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding up his hand for charity.

And to this Scripture alludes, when it says, "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner: that he may live with thee," Lev. xxv. 35. This is the highest step and the summit of charity's golden ladder.

The charities of the British Jews are of three classes —public, private, and congregational. Those of the provincial Jews we are not able to present; but the following table contains a chronological list of their public charities in London.

עץ חיים ותלמוד תורה—This society was instituted in 1664 for the study of the Law; together with the educating and clothing of boys. The latter branch was remodelled in 1822. It is supported by subscriptions of 12s. per annum; and life governorships of five guineas. This belongs to the *Sephardim* congregation.

חברה של גמילות חסדים—This society was founded in 1665, and consisted of two branches—one for affording relief to the sick, since transferred to the hospital; and interring the poor free of expence. It is supported by annual subscriptions of 12s., ladies 6s., and life governorships of five guineas. This also belongs to the *Sephardim*.

שערי אורה ואבי יתומים—An orphan school, instituted 1703, for the education, maintenance, clothing, and apprenticing orphan boys; admitted by votes of subscribers. It is supported by annual subscriptions of £1; and life governorships of ten guineas; ladies five guineas. This belongs to the *Sephardim*.

חונן דלים &c.—A society founded in 1724, and maintained from its own funded property, under the manage-

ment of nineteen governors. Its object is to grant, annually, marriage portions of £60 to fatherless girls of the *Sephardim* congregation; and also 20s. to poor women lying-in at the hospital, or 10s. if at their own dwelling.

THE VILLAREAL CHARITY SCHOOL.—This was founded in 1730 by Isaac Da Costa Villareal, for the educating and clothing twenty poor girls of the *Sephardim* congregation, to be managed by the governing officers of the Synagogue and the heir of the founder. A committee of young ladies volunteer to superintend the school, and to seek employment for the pupils as they leave it.

מעיל צדקה—A society founded in 1736 for giving annual marriage portions of £80 and upwards to poor fatherless girls of the *Sephardim* congregation—supported by funded property, and governorships of £25, which constitute the donor a governor for life, with right to name a successor.

חכנסת ברית—Instituted in 1745, to provide for every poor lawfully married woman of the *Ashkenasim* community, delivered of a male child, a person to perform circumcision, and a godfather, as also 25s. in money. It is supported by annual subscriptions of 10s. 6d., and life governorships of £5.

בית חולים—The *Sephardim* Hospital; founded in 1747—and in 1792 removed to its present site in Mile-End. It consists of four departments—one for the reception of sick poor of the congregation—another for lying-in women—the other as an asylum for the aged of both sexes; and the other to give gratuitous advice and medicine to out-patients. This is the most important of all the charities—and is supported partly by legacies,

and partly by voluntary contributions. Subscribers of one guinea per annum may have one in and two out-patients. Subscribers of two guineas per annum and life governors have some additional privileges. A donation of ten guineas constitutes a governorship for a gentleman, and five guineas for a lady.

גדול יתומים—This society was instituted in 1748, having for its object the clothing of ten orphan boys, who are admitted as candidates by the recommendation of the subscribers, and then balloted for. It is supported by annual subscriptions of 6s. This belongs to the *Ashkenasim* community.

מעשים טובים—A society instituted in 1749, and having four different objects in view—apprenticing poor boys—lending money to the industrious poor—granting rewards for good behaviour to servants and apprentices; and outfitting boys when leaving the country. This belongs to the *Sephardim* community, and is supported principally by governorships of £5.

נותן לחם לרעבים—A society instituted in 1778 for the purpose of distributing bread weekly to the poor of the *Sephardim* congregation; and is supported by annual subscriptions of 6s. (or 3s. for ladies), and life governorships of five guineas, with the privilege of recommending a pensioner, subject to the approval of the committee.

חברת משיבת נפש—This Society was instituted in 1780, having for its object the distribution of bread, meat, and coals during the winter season, to Jewish poor of the *Ashkenasim* community; and supported by voluntary contributions and subscriptions—entitling the subscriber of one penny per week, or 4s. 4d. annually, to the chance of drawing benefits which consist of a

ticket for 1s. 9d. for bread, 1s. 9d. meat, and 1s. 9d. coals for twelve weeks. Subscribers of £1 1s. per annum have five chances. This was the first society that tended to teach lessons of frugality to the poor.

עזרת אביונים לצרכי שבת—A Society founded in 1798, for administering relief to the poor in the winter season, supported by annual subscriptions of 21s. A subscriber has four chances of drawing tickets, by lot, for 5s. per week for twelve weeks. This belongs to the *Ashkenasim* community.

נוה צדק—The *Ashkenasim* Hospital, founded in 1806, and situated in Mile End. Its objects are threefold—an asylum for the aged poor—the education of youth; and to teach them various trades. Formerly these trades were taught them in the house, and the articles sold for the benefit of the institution, but are now sent out during their apprenticeship. This is the most important charity of the German Jews, and is supported by legacies and voluntary contributions. An annual subscriber of one guinea has a vote, and a donor of twenty-five guineas, which constitutes a life governor, has four votes.

The Ladies' Benevolent Institution. Instituted in 1812, by the Baroness N. M. De Rothschild, for the purpose of relieving poor married women of the *Ashkenasim* community, at their own dwellings, at the time of their accouchement. It is managed by a committee of ladies, who furnish the mother a complete suit of clothes, two suits for the infant, one pair of sheets, and 5s. per week for two weeks, with such further relief as the committee may deem necessary.

מלביש ערומים ישראל—A Society instituted in 1813,

for clothing poor boys of the *Ashkenasim* community, between the ages of seven and thirteen; and supported by voluntary subscriptions and contributions. The benefits are drawn half-yearly—and annual subscribers of 12s. and upwards are entitled to recommend one boy; and donors of five guineas, which constitutes a life governor, have one recommendation at each drawing.

תלמוד תורה—This was founded in 1816, and is a department of the Free School, to be noticed in a future chapter, for clothing, educating, and apprenticing twenty-one boys of the *Ashkenasim* community.

Barrow's Alms Houses.—These houses were founded in 1816, in Globe Lane, by Joseph Barrow, Esq., for ten poor respectable families of the *Sephardim* congregation.

Ladies' Benevolent Society.—This Society was founded in 1818, having for its object the clothing of poor Jewish girls between the ages of eight and fourteen—managed by a committee of ladies, and supported by voluntary subscriptions and contributions. The benefits are distributed half-yearly, drawn by lots; and subscribers of one penny per week, or 4s. 4d. per annum, are entitled to one chance; and subscribers of one guinea to five chances. This belongs to the *Ashkenasim*.

מחסה לעורים—A Society instituted in 1819, for the purpose of granting an allowance of 5s. per week to the indigent blind of the *Ashkenasim* community; and supported by voluntary contributions. The pensioners are admitted by the majority of votes—annual subscribers of 10s. having one vote, 20s. two votes, and donors of five guineas, which constitute life governors, two votes.

חונן ליתומים—A society instituted in 1819, for clothing, and allowing 4s. weekly to poor orphan children of the *Ashkenasim* community; admitted recipients by the majority of votes, each subscriber of one penny per week, or 4s. 4d. per annum, is entitled to one vote; 10s. to two; 20s. to three; and a donor of five guineas, which constitutes him a life governor, is entitled to two votes.

תלמוד תורה ודרך הישר—Instituted in 1820, for the purpose of clothing, educating, and apprenticing indigent boys of the *Ashkenasim* community; supported by voluntary contributions. The recipients are elected by a majority of votes, each annual subscriber of 4s. 4d. being entitled to one vote; 8s. 8d. to two; 13s. to three; and a donor of five guineas, which constitutes him a life governor, to two votes.

THE WESTMINSTER BENEVOLENT INSTITUTION, founded in 1821, for the purpose of clothing poor boys of the *Ashkenasim* community; and supported by subscriptions of 8d. per month. The benefits are distributed half-yearly, by lots; when each subscriber of the above sum has a chance for a benefit.

שערי תקוה—A charity school, for clothing, educating, and apprenticing forty boys of the *Sephardim* congregation, being remodelled from the first instituted charity; and supported by annual subscriptions of one guinea, and life governorships of ten guineas.

משענת לחולים—A society for relieving the indigent sick of the *Ashkenasim* community; and supported by subscriptions of one penny per week, or 4s. 4d. per annum. Relief is given on a certificate

from a doctor, according to the decision of the Visiting Committee. This was instituted in 1824.

עזרת אביונים ואלמנות—A society instituted in 1825, for the purpose of allowing 5s. per week to poor widows of the *Ashkenasim* community. Pensioners are admitted by a majority of votes; a subscriber of 6s. per annum being entitled to one vote; 10s. to two; and an additional vote for every 5s.

מלביש ערומים לנערים—A society instituted in 1826, for the clothing of poor boys of the *Ashkenasim* community, and supported by voluntary contributions. Lots are drawn half-yearly, and those gaining a benefit receive a complete suit of clothes. The names of candidates are recommended by subscribers; a subscriber of 12s. per annum having one recommendation; 16s. two; and 21s. three.

ערת אביונים—The Western Philanthrophic Institution, commenced in 1828, for the purpose of granting loans, not exceeding five pounds, to the industrious poor; or gifts, not exceeding two pounds, to the distressed. The recipient must have the recommendation of a subscriber paying 12s. or upward per annum.

מעוז לאביונים—A society instituted in 1829, for the purpose of allowing £13 per annum to aged reduced persons of worthy character, belonging to the *Ashkenasim* community. Annuitants admitted by a majority of votes of the subscribers; each subscriber of 4s. per annum being entitled to one vote; 8s. to two; 12s. to three; and, 21s. to six; and a donor of five guineas, which constitutes him a life governor, has six votes.

משמח אביונים על החג—A society founded in 1829, for cheering the needy at festivals, and supported by

annual subscriptions of 4s. 4d. The subscribers' names are drawn at the festivals of Passover and Tabernacle; and those gaining benefits, receive a ticket for 10s.

עוזר לעורים—Instituted in 1830, for allowing 8s. per week during life to poor blind of the *Ashkenasim* community. Recipients are admitted by a majority of votes of the subscribers; every subscriber of 8s. per annum having one vote, and an additional vote for every 4s.

צדקה תציל ממות—This society was instituted in 1830, for the purpose of providing persons to sit up with the sick poor, and also to allow, for the week of mourning (*Shivngah*), 5s. in bread, meat, and coals, with 1s. in money; and is supported by annual subscriptions of 4s. 4d. This belongs to the *Sephardim* community.

אבות ליתומים—The Orphan Asylum, founded in 1831, under the patronage of Her Majesty the Queen Dowager, for the purpose of clothing, maintaining, educating, and apprenticing male and female orphans of the *Ashkenasim* community. These are admitted at any age under eleven, by a majority of votes of the subscribers. The institution being supported entirely by voluntary subscriptions and donations.

לגדל יתומים קטנים—The Infant Orphan Charity, instituted in 1832, for the purpose of paying 3s. per week for nursing such infants, and furnishing them with clothing; and at six years of age, procuring an education for them; and lastly, apprenticing them to trades. The society is supported by contributions and subscriptions of one guinea per annum; and infants admitted recipients of the charity by a majority of votes of the subscribers. This society belongs to the *Ashkenasim* community.

עוזר אלמנות—This society was instituted in 1832,

for the purpose of allowing 2s. 6d. per week, for six months, to poor widows of the *Ashkenasim* community; the pensioners admitted by a majority of votes of the subscribers; each subscriber of 4s. per annum having one vote; 6s. two; 10s. three; and 20s. six.

מלביש ילדים—A society instituted in 1833, for the purpose of clothing poor children of both sexes, belonging to the *Ashkenasim* community; by means of which six girls and six boys are clad every half-year. The society is supported by subscriptions; and the privilege of sending a child to be clad drawn for by lots among the subscribers; a subscription of 4s. 4d. allowing one chance, and 6s. 6d. two chances.

לכלכל עניים—A society, founded in 1833, for assisting the poor of the *Ashkenasim* community during festivals. Tickets for 10s. are drawn half-yearly; the funds furnished by subscriptions of 4s. 4d. per annum.

Clothing Society. This was commenced in 1835, for the purpose of distributing winter clothing for the poor of the *Ashkenasim* community, the gifts consisting of great coats, cloaks, and blankets; and drawn for by lots annually among the subscribers. A subscription of 4s. 4d. per annum gives one chance, and 21s. five chances.

עזרת אורחים—This society was instituted in 1836, for the purpose of relieving distressed aliens of the Jewish faith; and is supported by voluntary contributions; the contributors only entitled to recommend objects for relief.

Hand-in-hand Asylum. This society was established in 1840, for the purpose of clothing, maintaining, and providing an asylum for aged and decayed tradesmen of

respectable character, and belonging to the *Ashkenasim* community. It is supported by voluntary subscriptions and donations—every subscriber of 4s. 4d. per an num, having one vote at the election of inmates—8s. two—12s. three—21s. five; and five votes every additional 21s. A donor of £5, which constitutes him life governor, has five votes.

Widow's Home.—This was established in 1843, as an asylum for destitute aged widows of the *Ashkenasim* community; and is supported by voluntary contributions.

Youth's Benevolent Society.—This was instituted in 1843, to provide indigent youths of the *Ashkenasim* community with means of obtaining an honest livelihood, by apprenticeship and otherwise; and is supported by voluntary contributions.

חברת נילת היולדות—This lying-in charity was established in 1845, for the supply of bread, meat, coals, and grocery, to poor married females of the *Ashkenasim* community during their accouchement; and is supported by voluntary contributions.

חברת תרומת חקודש—The Society for relieving the distressed Jews in the Holy Land—presided over by the Chief Rabbi; and managed by a committee consisting of members of both communities. The funds of this Society are made up of a kind of tax of three pounds per annum upon the principal Synagogues, together with voluntary contributions and donations. The sum the Society is able to transmit is by no means considerable, the British Jews being rather apathetic with reference to this charity.

Linusarian Benevolent Loan Society.—This So-

ciety was instituted in 1845, for the purpose of granting loans to the industrious poor, free of all charges. The funds of the Society are supplied by subscriptions —every subscriber of six shillings per annum having the privilege of recommending one applicant annually —10s. 6d. two; and of one guinea, four. This Society assists the applicant without any reference to creed or country; and we believe that this is the only society manged by our Jewish neighbours to dispense charity beyond the pale of their own faith.

Ladies' Charity. The charities of this Society are extended to worthy Jews of all communities, but supported and managed by members of the reformed congregation, Margaret Street.

The above list contains the Jewish public charities in the metropolis—there may be one or two more of which we are not able at present to give particulars; and some of those named may not be in very active operation; the great majority, however, we can vouch for from personal investigation. To these may be added, *Almshouses* for twelve poor respectable families of the *Ashkenasim* community, with a Synagogue attached, erected in 1838, at the sole expense of A. L. Moses, Esq. Also, *Almshouses* for thirty poor respectable persons of the same community, with a Synagogue attached, erected in 1849 at the sole expense of the late Joel Emanuel, Esq., who, before his decease a few months ago, endowed the same and left every inmate a certain stipend. And also two *Almshouses* for poor persons of the *Sephardim* congregation, the property of Sir Moses Montefiore.

These public charities are supported to a very great

extent by the working class; to whom also the very existence of most of them is attributable. As an example, we may instance Mr. Vallentine, Stoney Lane, and family, who have been the principal instruments in bringing to existence several charitable and educational institutions.

As to private charities we have, of course, no statistics to offer. But it is well known that much is exercised. Those who seek alms in one form or other are rather numerous—but are principally foreign Jews. We are well acquainted with a gentleman, in affluence, who never spends a day without being solicited by some of his indigent brethren, and who never puts one away without a certain amount of relief. This, we believe, is only one instance out of many.

The Synagogue charities are considerable, and are managed in the following manner. In each Synagogue a *Kitsvah* (קצבה) or stipendiary list is prepared, containing the names of all those who receive allowances from the congregation. This list is entrusted to the overseer, who pays to each the specified sum, once a month. Every year a special meeting is held by the committee to inspect this list, and to endeavour to ascertain the real state of the recipients and applicants, so that the *Kitsvah* may be properly regulated for the year. We have already seen that the funds for supplying this list are derived principally from offerings. These are made during service, on every Sabbath and the festivals —the principal time, however, is the Day of Atonement, and the New-year. On these days the offerings are very liberal. As an example of what is generally done on those festivals, the following table is given, being the

amount offered in the principal metropolitan Synagogues on the last New-year and Day of Atonement:

Great Synagogue,	Duke's Place,	£800
Sephardim ditto,	Bevis Marks,	500
New ditto,	Great St. Helen's,	600
Hambro' ditto,	Fenchurch Street,	150
West London, ditto,	Margaret Street,	70
	Total,	£2120

Before closing this chapter it is right for us to add, that although the Jewish charities are exclusively national, still there are individuals who contribute, and some handsomely, to Christian charitable and benevolent institutions. And if we have not instances amongst them of that great liberality to be met with in the Christian world, it must nevertheless be admitted that the Jews are a charitable people.

CHAPTER IV.

FRIENDLY SOCIETIES.

FRIENDLY societies of various shades are rapidly increasing among the Jewish as well as the Christian community. This is a most gratifying fact, as the principles upon which they are founded teach men to be frugal and independent, and thus add materially to the health of society. These institutions among the Jews are carried on on the same general plan as among ourselves; and their laws submitted, of course, to the inspection of J. T. Pratt, Esq., the Government Registrar of Friendly Societies in England and Wales.

To meet the peculiarities of Judaism, certain modifications of the general rules of friendly societies are required, of which, perhaps, our reader would feel an interest in having an instance or two. But first, let us see in what light our Jewish friends look upon these societies, and the principles upon which they are founded. We copy the following from the introduction of one of their principal societies:—

"There are no kind of institutions in which the members of our community have become more deeply interested, the value and advantage more obvious, or the comfort, morality, and independence of men more closely interwoven than benefit or friendly societies.

"From the frequent casualties, domestic afflictions, and unforeseen misfortunes incident to man, we are not only deeply impressed with the uncertainty of human life, but led even seriously to reflect on our helpless and evanescent state, and devoutly to implore divine assistance and protection; this, may we hope to deserve by the continual practice of philanthropy, and more particularly, brotherly love; hence, a society founded on the basis of the aforesaid virtues, we hope will be acceptable to our Creator; and we are certain that it must prove absolutely beneficial to man."

The number of members, and their qualification, are defined in the rules of the same society as follow:—

"1. This society shall consist of one hundred and twenty-one contributing members, of the German and Polish Jewish denomination.

"2. No person shall be admitted a member of this society under the age of twenty, or above forty-two; must be of good character, sound health and limbs, and not exercising any of the following trades or occupations: namely, a worker in white lead, painter, porter, coachman, sheriff's officer or assistant, watch or water gilder, looking-glass silverer, colour grinder, or worker in a glass-house, a lapidary, a slaughterer, or any person connected with the same; an apprentice, nor any person ever convicted of felony, nor any person keeping a house of ill-fame, nor a custom, excise, or police officer:

no foreigner can be admitted, unless he has been a resident five years in this country; and every member already admitted shall be deemed legal, with respect to age and business, but should it be found that any member already or hereafter admitted, should keep a house of ill-fame, or cohabit with any woman, or is not legally married conformably to the Jewish rites and ceremonies, and such being satisfactorily proved to the society, the said member shall be immediately expelled."

In another part of our work, we have explained how they mourn for their dead; and the rules of this society, referring to that season, are as follows:—

"56. A member being confined by *Shivngah*, shall receive two pounds two shillings, but if a member should become a mourner, by hearing of the death of a relation, and is not obliged to sit *Shivngah* more than one hour, he shall not be entitled to the emolument; but should a member sit seven days mourning by hearing of the death of a relation who has died in Great Britain, one day previous to a holiday, he shall be entitled to his emolument; and should a member sit *Shivngah* who is under benefit, he shall receive twenty-one shillings from the funds of this society; but if a member should persist in sitting *Shivngah* contrary to the order of the chief or chiefs of the synagogue, he shall not be entitled to any money allowed for confined mourning; and should it occur that a member be compelled to be confined any time beyond the seven days, by another death intervening, he shall be entitled to eight shillings per day.

"57. Should a member become ill during his confinement of *Shivngah*, the declaration for receiving for

such illness cannot take place until the last day of his confined *Shivngah*.

"58. Should a member be confined by *Shivngah* within the third day of illness, he shall only be entitled to the *Shivngah* money; but should the *Shivngah* take place after the third day of illness, he shall be entitled to his benefit and *Shivngah* money.

"59. Any member keeping the annual mourning for the death of a parent, shall not be summoned to attend the lodge during the said mourning, except it is proved that such member, contrary to the Jewish custom, attends any place of amusement."

The above quotations will give our reader a much better idea of the manner in which friendly societies are managed by the Jews than any comment or independent explanation we could be able to make; and will only add, that in London there are twenty of these institutions, comprising about two thousand members.

CHAPTER V.

EDUCATION.

EDUCATION among the British Jews, was, until of late years, exceedingly scanty and imperfect. By one well acquainted with its extent and character, it is thus described,—

"Whoever among us is enabled to carry his memory back some thirty or forty years, must remember the system adopted—if such a mode of instruction as then prevailed could be dignified with the title of system—in imparting what was then called education to the children of the poorer classes. In a second-floor back room, or more frequently in a back attic, sat an aged man, past labour, who, having a beard, was dignified with the high-sounding title of Rabbi. Around this aged teacher, in such fœtid chamber, with the thing called a *bed* in the corner, sat, or rather squatted, a number of ill-clad and, with but few exceptions, dirty children, who were being taught Hebrew, and to translate some portions of the Pentateuch and prayer-book, in a jargon

composed of various portions of the languages of the countries which the said Rabbi might have visited during his migration from the land of his birth—Poland. The consequence was, that a large proportion of our working-class grew up in a lamentable state of ignorance, but few, if any, having been able to read, write, or understand the vernacular tongue."

Since the time these schools were in vogue, a great change has taken place among the Jewish community—the connexion of which with their present and future progress is thus dwelt upon by the same writer,—

"The daily increasing impression which the great question of education is making upon the Jewish mind is one of the most gratifying circumstances which it can fall to the lot of the journalist to notice. It were an interesting and useful task to trace the history of this movement, which, deriving its origin from the efforts of a few, has gradually risen above every obstacle, until it has finally become one of the chief necessities of our time, and earned for itself a proud position in public opinion. It has had to contend against the most strenuous opposition, to vanquish the most inveterate prejudice, to overcome the most violent animosity. Class was arrayed against class in the struggle; and if, on the one side, it was alleged that the spread of education would tend to destroy those barriers which are essential to the very existence of society, it was urged, with an equal show of truth, on the other, that the daily labour of the artizan and the mechanic, left them but little leisure or inclination for the cultivation of their mental faculties. Experience, however—the great test of truth—has exposed the futility of all such frivolous objec-

tions; and though education must tend to increase the self-respect of every individual, however humble his position in the social scale, it never can lead him to entertain an undue sense of his own importance, or render him dissatisfied with the lot assigned to him by Providence. By unfolding alike to every class the rich sources of enjoyment derived from the culture of the noblest powers of the mind, it may render the pursuits of all equally elevated; but there are not many who would think this an evil, or who would fear that it could lead to the growth of ill-will between those whom it would rather aid to unite in the bonds of fellowship and mutual love. The feeling of hostility with which our schools were at first regarded has gradually died away; and if this result has been accomplished in the lifetime of a single generation, what may we not expect when their beneficial effects become more widely extended, and, ramifying throughout every order of Society, carry to all alike the conviction that they are daily and hourly improving, that they are one and all tending to reflect dignity and lustre upon our ancient faith, and that it must be by the spread of correct notions upon education, and by that alone, that we can ever hope to acquire that status among nations to which our history, our struggles, and our destiny, so eminently entitle us?

"But though much has been done, there yet remains very much to do. It is not enough that we afford to our youth a glimpse of the treasures of antiquity, and bring down the mightiest mysteries of creation to the level of their understanding; it is not enough that we teach them to read the book of nature, and familiarise

them with the language and the noble deeds of their forefathers. These objects are indeed lofty, and well worthy of achievement; but they must be regarded as means to an end, as a method of maturing the youthful mind until it be sufficiently ripened to go forth into the actual field of existence, there practically to carry out the lessons it has gleaned from years of toil and study. We must so train up the children of our poorer classes, that they shall be led to look with aversion upon the peddling and trafficking pursuits of their parents, and to strike out new paths for their enterprise, free from the degrading associations inseparably connected with the lust of money-getting that has rendered the mass of our people a scoff and a byeword among the nations of the earth. It is high time that this should cease: it is no longer to be tolerated that the degradation of the few should give an impress to the character of the many: and were it only for the fact, that education must infallibly work with such a change, this would of itself constitute ample grounds for its most strenuous cultivation. We have now, indeed, little or no excuse for the prevalence of such pursuits among us. It could formerly be alleged, with truth, that our lower classes were driven to them by stern necessity, since the prejudice of the age debarred them from more legitimate occupations: but at the present day, in this country, at least, such a cause no longer operates, and we are equally free with our fellow-subjects of every religious denomination to choose those pursuits which best suit our taste and our capacity. If, therefore, after the lapse of a reasonable time—for such changes are not the work of a day—we do not avail ourselves of the favourable opportunity now afforded us, we must be content to bear the re-

proach we shall have so fully deserved, and must cease to attribute to others the blame which we ourselves shall have incurred. It is not so much the fault of our poorer brethren themselves: great responsibility attaches to those among us who have the power of giving them more manly and reputable employment; and we must seek for the cause, equally as for the cure of the evil, in the unwillingness too frequently evinced on the part of Jewish manufacturers to furnish labour to artizans and mechanics of their own faith. There are, it is true, many honourable exceptions to this censure, but, as a rule, we fear it will be found to hold good; and until this system be completely reversed, we cannot expect to be entirely relieved from the stigma which presses so unfairly and so prejudicially upon us. Education, we repeat, has done much, and will undoubtedly do more; it will bring up our youth to a knowledge of better things, and will implant in their breasts a desire for a higher class of occupation; but it most certainly cannot find them employment, nor open to them those fields of labour from which jealousy—if, indeed, it be not a worse feeling—so rigidly excludes them."

The educational institutions among them we shall divide under the following heads—Public Schools—Private Schools—Literary Institutions, and a Rabbinical Institution.

I. PUBLIC SCHOOLS.—The number of their public schools throughout the empire is seventeen—eleven in the Metropolis, and six in the Provinces. According to the last return of schools, prepared by the Board of Deputies, the following table contains the present statistics, both in and out of London; as also the congregations that have no public schools.

Place where School is situate.	Name of School.	Number of Pupils.	Number of Teachers.	Subjects and Methods of Instruction.
Bath	No Public School.			
Bedford	"			
Birmingham	Hebrew National School, Lower Hurst-st	42 males 20 females	2	Boys :—English Commercial Education; Hebrew and religious instruction, daily. Girls :—Hebrew and religious instruction, twice, weekly.
	"			
Brighton	No Public School.			
Bristol	Bristol Hebrew Ladies' Benevolent Society's Free School, 23, Thomas-street.	4 males 10 females	3	Hebrew and translation, English, reading, writing, spelling, grammar, geography, history, arithmetic, and sewing.
Canterbury	No Public School.			
Cardiff	"			
Chatham	"			
Cheltenham	"			
Dover	"			
Exeter	"			
Falmouth	"			
Hull	Hull Hebrew Educational Society's School, Synagogue-bldgs, Robinson-row	15 males 14 females	2	The elements of Hebrew and English, and arithmetic.
Ipswich	No Public School.			
Leeds	Free School connected with Synagogue, Back Rockingham-street.	10 males	1	Hebrew.
Liverpool	Liverpool Hebrew Educational Institution and Endowed Schools, 7, Slater-street	38 males 45 females	3	Hebrew, reading, grammar, and translation into the vernacular. English, reading, writing, grammar, arithmetic, composition, geography, etc.
Manchester	No return for the present year. Last year's return, Manchester Jews' School, Cheetham Hill Road.	37 males 31 females	4	All the branches of elementary and useful knowledge in English, with the addition of needlework in the case of girls, Hebrew language and religion.
Merthyr Tidvil	No Public School.			
Newcastle-on-Tyne	"			
North Shields	"			
Norwich	"			

Nottingham	No Public Schools.			
Penzance	"			
Plymouth	"			
Portsea	"			
Ramsgate	"			
Southampton	"			
Sunderland	"			
Swansea	"			
Yarmouth, Great	"			

JEWISH PUBLIC SCHOOLS IN LONDON.

In connexion with the Spanish and Portuguese Synagogue.	National and Infant School, "Path of Truth," Heneage Lane, Bevis Marks.	65 males 83 females	3	Course of Instruction as practised in Infant Schools.
	Gates of Hope Charity Schools, Heneage Lane, Bevis Marks.	88 males	3	Hebrew, English history, geography, etc.
	Orphan Society School, Bevis Marks.	10 males	2	Hebrew, English, reading, writing, arithmetic, etc.
	Villareal Charity School, Heneage Lane, Bevis Marks.	20 females		Hebrew, English, reading, writing, arithmetic, etc.
	Jews' Free School, Bell Lane, Spitalfields	700 males 460 females	MALE 10 teachers 4 pupil do. FEMALE 3 teachers 20 pupil do 1 assistant	General education in Hebrew and English.
	Jews' Hospital, Mile End.	25 males 18 females	3	General education in Hebrew and English.
	Jews' Infant School, Houndsditch.	200 infants	3	Infant School instruction, Hebrew & English
	Jews' Orphan Asylum, Tenter Ground, Goodman's Fields.	18 males 10 females	3	General education in Hebrew and English.
	Western Jews' Girls' Free School, Dean Street, Soho Square.	55 females	2	Elementary in Hebrew and English; needlework.
	Western Jews' Free School for Boys, Greek Street, Soho Square.	60 males	2	Hebrew and English, writing, arithmetic, and the usual elementary routine.
Just Opened	West Metropolitan, Red Lion Square.			

The principal of the foregoing list are the three following,—

1. The Jews' Infant School, Houndsditch. This was instituted in 1841—to the end that "Jewish infants might be trained in moral habits, and in which they might receive, from preceptors of their own faith, elementary instruction, consistent with its principles."

The school has been prepared principally for children of the humbler class, who are very numerous in the locality. Admission is not free—but each child has to pay one penny per week in advance. No children also are admitted before they are two years of age, nor after five years—nor are they to remain after completing their sixth year.

The number upon the school books is generally somewhat above 200; and the daily average attendance is 170. About one half of the pupils are of foreign parentage: and the other half are children of English Jews. More than three-fourth of the pupils on leaving the school are admitted into the free school—and all, with few exceptions, enter some place for further training. The institution is very well conducted—Miss Harris, the principal governess, displaying indefatigable assiduity, and much tact and talent, in discharging her arduous duties.

2. The Free School, Bell Lane. This was founded in 1817, for the education of poor children of both sexes, and is now by far the most important school that belongs to the community. At its foundation, the system of education adopted was a combination of those of Dr. Bell and Mr. Lancaster—when 270 boys were instructed by one master in English and Hebrew, read-

ing and writing, also in the rudiments of arithmetic. The present large and commodious building was opened and consecrated by the late Chief Rabbi, Dr. Herchel, on the 13th January, 1820; and the girls' department in the month following. The universal spread of education and the improved condition of educational establishments throughout the country, demanded an enlarged and improved mode to be adopted in this school also; and after mature consideration of the subject, in which the committee were considerably aided by the Chief Rabbi, Dr. Adler, it was resolved to give up the monitorial system of instruction in the boys' school, and to teach by masters and pupil teachers only, and greatly to enlarge the course of instruction in both schools.

The institution is divided into three divisions—1st, a free school for instructing from six to seven hundred boys in reading and writing both the Hebrew and English languages, and in the rudiments of arithmetic. 2nd, A free school for instructing three hundred to four hundred girls in the above branches of knowledge, as also in plain needle-work and laundry. 3rd, The *Talmud Torah*, to which we have referred in the previous chapter, a superior school, supported by funded property—giving to twenty-one boys, regularly elected from the Free School, instruction of a more advanced character, in Hebrew, teaching the Hebrew commentaries, &c.; together with clothing and apprenticing the number placed on the original foundation. There are also, within the walls commodious residences for the master and mistress, suitable play-grounds, &c. The boys' school is now attended by 700 pupils, who are classed in three divisions—71 form the upper division, and

receive instruction in Hebrew Grammar, תנך (Bible), Hebrew Composition, &c., also Sacred and Profane History, Arithmetic, Composition, Algebra, Natural Philosophy, Geography, &c.; 31 of these are translating באור (Mendlessohn's Commentary on the Pentateuch) חיי אום (selections of Jewish Observances), and other Rabbinical books—300 form the central division, and are taught Reading, Hebrew and English translation of the Prayers and Pentateuch, writing, arithmetic, grammar, geography, &c.—329 constitute the lowest division, and are being instructed in reading, Hebrew and English translations, the Commandments, the Creeds, the daily prayers, and the elements of arithmetic. The systems of object and gallery instruction are carried through all the divisions of the school, and moral and religious information is regularly conveyed. Vocal music, also, and model drawing, have been introduced.

The books used, besides those ordinarily employed for Hebrew, are Chambers' Educational Works—the Irish and Borough Road School Class Books—Sullivan's Works—Dr. Brewer's Guide to Science—Mangnall's and Ewing's Geographies—Van Oven's Manual of Judaism—Solomon's Table Books and Primer, Henry's Class Books, Bible, &c. The school is well supplied with maps, pictures for illustration and objects, both natural and artificial.

The girls' school is attended by 460 pupils, which is a far larger number than have ever hitherto received its benefits at any one time; of these 153 read the Bible, History of England, Irish Class Books, Nos. 2 and 4; 90 read Mrs. Trimmer's Selections; 113 read Borough Road Class Book, No. 1 and 2 are in the Alphabet;

300 learn the first four rules of Arithmetic and their compounds; the remainder are taught from the tables, in Multiplication, &c. The upper Classes receive instruction in Geography, Grammar, History, and mental Arithmetic. In Hebrew, 27 translate about 46 pages of the Prayer Book; 56 translate portions of the Prayers; 170 read Hebrew and translate the Commandments, Creeds, &c.; 240 join letters and read easy words. The needlework proceeds with astonishing rapidity, and a number of excellent specimens have already been exhibited.

Mr. Angel, head master of the boys' school, Miss Barnett, head mistress of the girls' school, and Mr. Miers, master of the *Talmud Torah*, conduct the establishment much to their own credit and the satisfaction of the Committee.

3. West Metropolitan Jewish School. This school belongs to the reformed Synagogue, but receives Jewish pupils from all congregations indiscriminately. After a complete alteration in its plan, it was opened a few days ago at No. 26, Red Lion Square. It has been modelled after the Birkbeck system—and in connexion with Hebrew and sound Jewish religious instruction, the children will be taught the branches of a real useful education. The premises are prepared to contain 300 boys, and 150 girls. Also a room for the use of monitors, fitted up as a museum, and containing a goodly collection of objects and paintings—two excellent globes—models of the whole process of hand-loom weaving; all being the gifts of members of committee. Next to this is a gallery on an improved plan, capable of holding with ease about sixty children, in which

mixed lessons are to be given to the boys and girls. And lastly, is a laboratory, fitted up chiefly with apparatus belonging to Mr. Brooke, the head master; under whose management the institution bids fair to become a model Jewish school.

II. Of private schools we have no statistics to offer. So far as we have learned they are not numerous, nor remarkably efficient. The most estimable, we believe, in the metropolis, is the establishment of Mr. Solomon, Upper Edmonton. Several teachers are attached to this school; and in addition to the usual routine of an English and Hebrew education, the following are also taught, drawing, music, dancing, French, German, Spanish, and Latin.

III. Literary Institutions.—In the metropolis they have a Literary and Scientific Institution, Sussex Hall, Leadenhall Street. This was founded in 1844, and is carried on in a similar manner to institutions of the same class. Although the management is strictly Jewish, the institution is open to the public on payment of the terms of subscription. These are, for membership, 30s. annually—but members under eighteen years of age, and also operatives, shopmen, &c., have only to pay 20s., non-members for lectures and library, 20s. The advantages offered to the members are the following:—

1. The use of a Library, for circulation and reference. It consists of nearly 5000 volumes of the best standard and modern works, additions to which are being constantly made from the newest works as they appear. It contains also a valuable collection of Hebrew works, for reference only.

2. Reading Rooms.—These are open from eight in the morning till eleven at night, and are well supplied with the morning and evening newspapers, magazines, reviews, also English, German, and French periodicals.

3. Lectures.—These are delivered weekly, during the session, on the various branches of art, science, and literature.

4. Evening Classes.—Lessons of instruction are given in the English, Hebrew, German, and French languages.

5. A class for the discussion of literary, philosophical, and historical subjects, holds its meetings weekly during the session.

In addition to the foregoing, a free lecture on Friday evenings has been commenced, on subjects of a moral and religious tendency. The whole establishment is well managed, but not very well supported.

IV. Rabbinic Institution.—To every large and influential congregation, there belongs generally a Rabbinic Institution—*Beth Hamedrash*, or house of inquiry; and which is strictly a religious place of learning. In London, the only one in Great Britain, the *Beth Hamedrash* is situate in Smith Buildings, Leadenhall Street, and contains a valuable library of which we shall speak anon. Its principal object is for the *Chevrah Shas*, or Society for the study of the Talmud. In this country, little time is devoted to these studies; consequently the members of this society are not numerous—generally from twelve to fifteen; and are presided over by Dr. Adler. Properly, they ought to meet daily—they meet, however, only twice a week, on Monday and Thursday; the hours of attendance being from 11 till

1. All the members are men of mature age—and must be of good moral character, as well as acquainted with the Hebrew and its Rabbinical literature, before admitted to the society. The Talmud is regularly read—lectures delivered by the president upon its contents—conversations held; and thus the society is conducted upon the plan of mutual instruction. The library is open to the members, and others, daily; the institution is supported by an endowment of £220 per annum. Biblical learning, strictly speakly, has no place in their routine of study—not being deemed of so great importance as the Talmud; consequently, the Jews, with very few exceptions, are far behind the Christian community of this country, in the knowledge of the sacred volume and its literature. To meet a Jew who has paid attention to the geography, antiquities, natural history, &c., of the Old Testament, is of rare occurrence; but most of them pride themselves in a knowledge of the Talmud—many, indeed, who have never seen it, and others who have only read selections from it. The Talmud is a very voluminous work—treating of a great variety of topics—with many of its words and phrases absolete and uncertain—written in a mixed and impure language; and demanding pretty well a life time, to become thoroughly acquainted with it. An outline of its contents we shall now subjoin; in which, undoubtedly, our reader will feel an interest.

According to the Rabbies, Moses received two laws on Mount Sinai—one written and the other unwritten. The written Law is contained in the Pentateuch, but the unwritten Law was transmitted down from generation to generation by word of mouth, and that inviolate,

until, after the destruction of Jerusalem and the Temple, it was committed to writing. Such is the dogma of the Rabbies. The rational account, as well as the most consistent with their history both Biblical and post-Biblical, seems to be this,—the Law of Moses being the law of the nation, and not providing for every case that might arise, but only laying down general principles, it naturally afforded scope to the lawyers and judges for the exercise of their abilities in deciding difficult cases. These decisions became precedents—and in time the greatest importance was attached to them. Collections of the same were made, undoubtedly, from time to time, both for private and public use—but a complete and final one was made by Rabbi Judah Hakkadosh and his disciples in the second century. This work is called *Mishnah* (משנה), or repetition. This collection soon became the text book of their schools in Babylon and Palestine—and their teachers delivered lectures and comments upon its contents. Decisions from other sources were also introduced in these discussions. In course of time these Rabbinical discussions, with all their references, were collected into one work, called *Gemara* (גמרא), or completion. Thus, both together—the *Mishnah* as text, and the *Gemara* as commentary—compose the *Talmud* (תלמוד) which means doctrine.

There are two *Talmuds*—the Jerusalem and the Babylonian. The *Jerusalem Talmud* contains the discussions of the Palestine Rabbies, which were collected and published sometime in the fourth century of the Christian era. The *Babylonian Talmud* contains similar discussions of the Rabbies at the schools of Babylon,

which was begun by Rabbi Asche about the commencement of the fifth century, and completed by Rabbi Jose about the end of the same century. Thus the *Mishnah* of both is the same, but the *Gemaras* differ. The most full, and by far the most esteemed by the Jews, is the *Babylonian Talmud*—which, in fact, is always understood by the simple word *Talmud*.

The work is divided into *Sheshah Sedarim* (ששה סדרים), or six orders. Each of these is subdivided into several *Massictoth* (מסכתות), or tracts, which are again subdivided into *Perakim* (פרקים), or chapters.

I. The first part is called *Seder Zerangim* (סדר זרעים), *i. e.*, the order of seeds; and treats of the various productions of the earth, such as trees, herbs, seed, fruit, &c. It contains all the agrarian laws. It is divided into eleven tracts. 1, *Berachoth* (ברכות), or blessings—containing the various precepts relative to prayers and thanksgivings for the produce of the earth and other blessings given by the Almighty. This tract has nine chapters. 2, *Peah* (פאה), or corner of the field—containing directions how the corners of the fields at harvest should be left to the poor, and so on. This tract has eight chapters. 3, *Demai* (דמאי), or doubtful—treating of those things which are doubtful whether tithe should be given from them or not. This tract contains seven chapters. 4, *Kilaim* (כלאים), or heterogeneous—treating of things not to be mixed. This comprises nine chapters. 5, *Shevingith* (שביעית), or seventh—treating of the seventh year in which the Jews were not to sow. This contains ten chapters. 6, *Terumoth* (תרומות), oblations—treating of the laws relating to the gifts and offerings brought to the Temple. This has eleven chapters.

7, *Mangasseroth* (מַעשרות), tithes—treating of the laws relating to the first tithes which belonged to the Levites. This contains five chapters. 8, *Mangassar Sheni* (מעשר שני), second tithes—treating how the Levites had to pay out of their tithe a tenth to the priests. This contains five chapters. 9, *Chalah* (חלה), cake—treating of the first dough, a cake of which the women were to bring to the priests. This has four chapters. 10, *Ngorlah* (ערלה), foreskin—relating to uncircumcised trees; young trees, during their first three years were so called, and their fruit was considered impure, consequently not eaten. In the fourth year they were consecrated. This contains three chapters. 11, *Bikurim* (בכורים), first-fruits—treating of those things of which first-fruits were to be brought into the Temple. This has four chapters; and closes the first *Seder*, the whole containing seventy-five chapters.

II. The second part is called *Seder Monged* (סדר מועד), *i. e.*, order of the appointed seasons; discussing the times of the festivals and their ceremonies. It is divided into twelve tracts.

1, *Shabbath* (שבת), Sabbath—containing the various precepts and laws relative to the observance of the Sabbath-day. This has twenty-four chapters. 2, *Ngeruvim* (ערובים), mixtures—containing the laws of combination and limits, showing how various neighbours might unite so as to be considered one family, in order to avoid transgressing the Sabbath in preparing food, &c. This has ten chapters. 3, *Pesachim* (פסחים), passovers—treating of the laws relating to the passover, and the sacrifice of the paschal lamb. This has ten chapters. 4, *Shekalim* (שקלים), shekels—containing

laws relating to the capitation tax—towards defraying the expenses connected with the Temple. This has eight chapters. 5, *Yomah* (יומא), the day of atonement—discussing the manner of celebrating this day whilst the second Temple stood and after its destruction. It contains eight chapters. 6, *Succah* (סוכה), tabernacle—treating of the feast of tabernacles—the mode of preparing the booths and of living in them, &c. This has five chapters. 7, *Betsah* (ביצה), egg—containing laws and regulations for the observance of the festivals; and is so called because it commences with the discussion whether an egg, laid on the festival, may be eaten thereon. This has five chapters. 8, *Rosh Hashannah*, (ראש השנה), beginning of the year—treating of the commencement of the year for different objects—the mode of determining the day of the new moon; and the manner of celebrating the feast of the new year. This has four chapters. 9, *Tanganith* (תענית), fasting—treating of the public fasts, and the manner in which they are to be observed. This has four chapters. 10, *Megillah* (מגלה), roll—treating, principally of the roll of the book of Esther, how it is to be read on the feast of *Purim*, and how written, &c. It contains four chapters. 11, *Monged Katon* (מועד קטון), little feast—treating of the middle days of the feasts of Passover and Tabernacles. This has three chapters. 12, *Chagigah* (חגיגה), festivity—treating of the appearance of the males at the great feasts. This contains three chapters; and closes the second *Seder*, the whole comprising eighty-eight chapters.

III. The third part is called *Seder Nashim* (סדר נשים), *i. e.*, order of women; discussing the various rights and

duties of men and women—marriage—divorce, &c.,.&c. It is divided into seven tracts. 1, *Yevamoth* (יבמות), duties of a brother-in-law—treating of the obligation of marrying the childless widow of a deceased brother, and the ceremony of *Chalitsah*. It contains sixteen chapters. 2, *Kethuvoth* (כתובות), marriage-contracts—treating of marriage writings and settlements—duties of husband and wife; and other matters appertaining to the married state. This has thirteen chapters. 3, *Nedarim* (נדרים), vows—treating of the laws relating to vows made by females, which the father and husband have the power to annul. This has eleven chapters. 4, *Nazir* (נזיר), Nazarene—treating of the vows of abstinence, and the Nazarites' mode of life. This has nine chapters. 5, *Sotah* (סוטה), the woman suspected of adultery—treating of the laws relating to the woman so suspected. It contains nine chapters. 6, *Gittin* (גיטין), divorces—treating of the *Gnet*, or bill of divorcement. It contains nine chapters. 7, *Kiddushin* (קדושין), espousals—treating of the several laws relative to the acquisition of a wife. This has four chapters; and closes the third *Seder*, the whole comprising seventy-one chapters.

IV. The fourth part is called *Seder Nezikin* (סדר נזיקין), *i. e.*, the order of damages; discussing the various damages and losses which one may be the means of bringing on another, and the rights of persons and things. It is divided into ten tracts. 1, *Baba Kama* (בבא קמא), first gate—treating of losses sustained by men and beasts from one another. This has ten chapters. 2, *Baba Metsinga* (בבא מציעא), middle-gate—treating of things found, borrowed, usury, &c. It con-

tains ten chapters. 3, *Baba Bathra* (בבא בתרא), last gate—treating of commercial transactions—partnership —inheritance, &c. This has also ten chapters. 4, *Sanhedrin* (סנהדרין), Sanhedrin—treating of the great tribunal—its judges, witnesses, punishments, &c., &c. This tract contains eleven chapters. 5, *Maccoth* (מכות), stripes—treating of the forty stripes save one which were to be inflicted on certain offenders. It contains three chapters. 6, *Shevungoth* (שבועות), oaths—containing precepts for the administration of oaths. This has eight chapters. 7, *Ngediyoth* (עדיות) testimonies—treating of all kind of witnesses. This tract has eight chapters. 8, *Ngavodah Zarah* (עבודה זרה), strange worship —containing laws relating to idolatry, heresy; and the avoiding communion with Christians. This tract is called also *Ngevodath Elilim* (עבודת אלילים), and *Ngavodath Cochavim* (עבודת כוכבים); and contains seventy-four chapters. 9, *Avoth* (אבות), fathers, or *Pirke Avoth* (פרקי אבות), ethics of the fathers—containing the moral precepts, maxims, and apothegms of the elder, or Mishnic teachings. This has six chapters. 10, *Horaiyoth* (הוריות), documents—containing the statutes that regulated cases of trial—the errors in judgment committed by the great Sanhedrin, &c. This has three chapters; and closes the fourth *Seder;* the whole comprising seventy-four chapters.

V. The fifth part is called *Seder Kodashim* (סדר קדשים), *i. e.*, the order of holy things, and discusses the laws and ceremonies of consecrated things—sacrifices, offerings, &c. It is divided into eleven tracts. 1, *Zevachim* (זבחים), sacrifices—containing laws relative to sacrifices generally. This has fourteen chapters. 2, *Menachoth*

(מנחות), evening-offerings—containing the laws relative to meat-offerings. This has thirteen chapters. 3, *Cholin* (חולין), profane—treating of the clean and unclean animals. It contains twelve chapters. 4, *Bechoroth* (בכורות), primogeniture—treating of the firstborn of human beings and animals. It contains nine chapters. 5, *Ngerachin* (ערכין), valuations—treating of the objects dedicated to divine worship, and to vows. This has nine chapters. 6, *Temurah* (תמורה), substitution—treating of consecrated animals that had others substituted in their stead. It has seven chapters. 7, *Kerithoth* (כריתות), excision—treating of offences to be punished by excision. It has six chapters. 8, *Mengilah* (מעילה), trespass—treating of objects that have been consecrated and converted to profane uses. This has six chapters. 9, *Tamid* (תמיד), continual offering—treating of the daily offerings. It contains five chapters. 10, *Middoth* (מדות), measures—treating of the size and dimensions of the Temple. This has five chapters. 11, *Kannim* (קנים), nests—treating of birds for sacrifices. This has three chapters; and closes the fifth *Seder;* the whole comprising ninety chapters.

VI. The sixth part is called *Seder Taharoth* (סדר טהרות), *i. e.*, the order of purifications, and discusses the legal purity and impurity of vessels, furniture, &c. It is divided into twelve tracts. 1, *Kelim* (כלים), vessels —treating of the things liable to contract and communicate uncleanness. This has thirty chapters. 2, *Ohaloth* (אהלות), tents—treating of houses or tents—uncleanness arising from a corpse. It has eighteen chapters. 3, *Negangim* (נגעים), plagues—treating of uncleanness arising from leprosy, and other contagious diseases.

This has fourteen chapters. 4, *Parah* (פרה), red heifer —treating of the laws relating to the red heifer, founded on Numb. xix. This has twelve chapters. 5, *Taharoth* (טהרות), purifications—treating of minor impurities, and their various degrees. This has ten chapters. 6, *Mikvaoth* (מקואות), baths—treating of the reservoirs of water, or diving baths, for cleansing persons and utensils. This has ten chapters. 7, *Niddah* (נדה), uncleanness—treating of the uncleanness of women. This has ten chapters. 8, *Machshirin* (מכשירין), purifiers—treating of fluids and theïr purification. This has six chapters. 9, *Zabim* (זבים), pollutions—treating of fluxes, &c. This has five chapters. 10, *Tevul Yom* (טבול יום), ablutions of the day—treating of purifications by ablution on the day the uncleanness has been contracted. 11, *Yadim* (ידים), hands—treating of the washing of hands. This has four chapters. 12, *Ngoketsim* (עוקצים), stalks of fruits—treating of legumes and fruits which contract uncleanness. This has three chapters; and closes the sixth *Seder;* the whole comprising 126 chapters.

Thus the whole *Talmud* consists of six *Sedarim*—sixty-three *Massictoth;* and five hundred and twenty-four *Perakim.* To these four other treatises were appended, viz., 1, *Sopherim* (סופרים), scribes—containing directions for writers of scrolls and other documents. It contains twenty-four chapters. 2, *Avel,* (אבל), mourning—treating of the mourning for the dead. This has fourteen chapters. 3, *Kallah,* (כלה)bride—treating of the mode of taking a wife. This has but one chapter. 4, *Derech Erets* (דרך ארץ), manners—treating of the various modes of life, &c. This contains seventeen chapters.

Such, briefly, are the outlines of the *Talmud.* There

are great differences of opinion as to its contents—the orthodox Jew looks upon it not only as the great repository of his faith, and infallible guide, but also as an invaluable treasure-house of theology, ethics, and jurisprudence. Others characterize it as a heap of rubbish, or a continent of mud. Whilst a third party hold that amongst much that is puerile, contradictory, and groveling, there is also much that is really valuable. A Latin translation of the *Mishnah* has been published by Surenhusius, and an English translation of eighteen tracts by De Sola and Raphall, from which our reader, unable to peruse the original, may pretty well satisfy himself as to the character of the work. The whole Talmud has never been translated into any language; nor is it probable it ever will be.

In addition to, or rather to supersede the *Beth Hamedrash*, a Jewish college has been decided upon. A meeting to propound the plan was held on the 4th of January, 1852, presided over by Sir Moses Montefiore, when the following circular was issued by the Chief Rabbi to convene the same:—

"The necessity of establishing a College for the training of Jewish ministers and teachers, is so obvious and so generally recognised, that it will suffice merely to call attention to the fact, that among the numerous clerical offices of the United Congregations in this empire, some are vacant, and only a few are held by Englishmen; that although our community, on the whole, is advancing in culture and intelligence, the dearest interests of ourselves and our children, our pulpits and our schools, the most precious things on earth, our character, intellect, and souls, are still not seldom entrusted to men of

ill-furnished minds, untutored, or, at least, unprepared for the performance of their sacred functions.

"It is no less generally acknowledged, that a public day school for the sons of our middle ranks is urgently required, especially in London, where there are good educational institutions for our poorer brethren; but none for those of the classes above them. Attendance in the public schools of the general community subjects our sons to this disadvantage, that they are not only deprived of one school-day in the week, but are necessarily left unprovided with sound religious instruction. Thus, while their minds are incessantly engrossed by the acquisition of secular knowledge, they, for the most part, receive at home but slender and inadequate tuition in the elements of Hebrew and of our sacred doctrines—a knowledge essentially indispensable for their spiritual good.

"In the hope of meeting and combining these two great objects in the most efficient and economical manner, I have prepared a plan, outlines of which are given on the next page. It will be easily perceived, that the College, which it is proposed to establish, is intended to provide for day scholars an efficient general education (such, for example, as that afforded by the City of London School), together with sound religious instruction; that its great end is to prepare such pupils of respectability as may desire to devote themselves to clerical pursuits, for their ultimate attendance on the studies of University College, London, with a view to their acquisition of the higher branches of secular knowledge in that institution, while they may receive within the walls of the Jews' College the requisite theological

and scholastic education, and the necessary preparation for their future sacred offices. And lastly, that its purpose is to embrace at the same time the objects of the present Beth Hamedrash, with its excellent library, revenues, and the munificent endowment recently bestowed by A. L. Moses, Esq.

"With the view of submitting this plan to your consideration and adoption, and of soliciting your aid and support thereto, I take the liberty of inviting you to a general meeting, which is to be held at Sussex Hall, on the 4th of January next, at twelve o'clock, at which Sir Moses Montefiore, Bart., will preside.

"In soliciting your kind attendance thereat, permit me to mention, to those who have sons whom they would be willing to entrust to a day school of the above important description, that I should feel deeply obliged by their giving me notice thereof within a fortnight from this time.

"Let me express, in conclusion, my earnest hope that all who have at heart the amelioration of the social, intellectual, moral, and religious condition of our brethren —all who wish to render their benevolence more certain and glorious in its results—and all who feel anxiously zealous for the preservation of our holy faith—will come forward with heart and hand to promote the immediate efficiency and permanent stability of this projected national institution, which, under the guidance of Divine Providence, may justly be expected to yield salutary and blessed fruits to ourselves and our children, and will shine with steady lustre on the Jewish community in this happy country.

"OUTLINES OF THE PLAN.

"The College to be established in London for the purpose of affording a liberal and useful Hebrew and English education to the sons of respectable parents, and training of ministers, readers, and teachers.

"Boys between the ages of nine and fifteen years, who can write and read English and read Hebrew, to be admitted as day scholars.

"The subjects of instruction to the day pupils to be in the Hebrew department:—translation of the prayer book and Bible, grammar, Biblical and post-Biblical history, religion, an easy commentary on the Pentateuch, and some parts of the Schulchan Aruch.—In the secular department:—English grammar, composition and literature, ancient and modern history, geography both physical and political, arithmetic and book-keeping, the elements of mathematics and natural philosophy, the Latin, French, and German languages.

"These subjects to be taught in different classes five hours daily, Saturdays and festivals excepted.

"Six pupils elected by the council especially out of the Jewish public educational establishments, besides those who obtain free scholarships, to be placed on the foundation as clerical students, who, in addition to the above-mentioned instruction in the day school, shall gratuitously receive instruction in the higher branches of theological and scholastic study at this college, and in the branches of secular knowledge, as classical literature, logic, elocution, etc., at University College.

"Such foundation-pupils to produce satisfactory testimonials to character and physical efficiency, and cer-

tifying that they are natives of the British realms, or that their parents have resided ten years in this country.

"The same to have access to the College library, due exercise in the public reading of prayers, and expounding the word of God in the Synagogue of the Beth Hamedrash, and practice in tuition in the day-school.

"In the event of the resources of the College increasring, such pupils to enjoy free residence, board and clothing.

"A general public examination to take place every two years, and a special one of the clerical students before they leave the College, for the purpose of conferring their diplomas.

"The present Beth Hamedrash in Smith's Buildings to be removed to another locality, fitted to all the requirements of a College.

"A head master, a second master, assistant master, and a librarian to be engaged.

"The annual expenditure of the College, calculated at £1000, to be provided for by the payments of day-pupils, by the present revenues of the Beth Hamedrash, and by interest on donations, legacies, endowments, free scholarships, and subscriptions.

The charge for each day-pupil to be £10 per annum. An individual endowing the College with £250, to be entitled to have a pupil of his own nomination gratuitously instructed in the day-school.

"A congregation, society, or individual, endowing the college with £1000 to be entitled to a free-scholarship, to have a clerical-student of their, his, or her nomination, gratuitously instructed at this College and at University College. In case of their securing to the

institution an annual amount of £30, to have those advantages as long as the same contribution be continued.

"The College to be governed by a council, consisting of a president, vice-president, treasurer, secretary, and five members in addition to the Chief Rabbi and the trustees of the different endowments."

Such is the plan of the proposed college; but little, very little, we believe, has been done as yet to carry it into effect.

Before we close this chapter, we must advert to another class of institutions, which are now beginning to spring up among the Jewish community—Adult Sunday schools for girls; and here we shall quote the account given by one who is well acquainted with their educational establishments.

"We have much pleasure in calling public attention to the Jewish Girls' Adult School in Union Hall, Artillery Street, supported by Lady Anthony de Rothschild. This illustrious lady, scion of one of the most charitable families in Europe, has unquestionably laid the foundation of a scheme of adult instruction that will, with God's blessing, do more to banish ignorance, immorality, and impiety from the Jewish community than any other analogous institution.

"Proudly maintaining that the Jews' Free School stands unrivalled in the land for the immense and really incalculable blessing it sheds on the community at large, we deplored the fact that we stood aloof and segregated from the mass of Dissenters in this country, who for some years have been actively engaged in providing *congregational Sabbath instruction* for members

of their faith. We conceive it to be the first duty of the Synagogue to provide ample religious instruction for the children of the poor; we have no feeling in common with vestries which glory in the annual increase of funded property to the prejudice of what legitimately is their first duty—the religious education of their members. What a cheering sight to the pious Jew to visit Sussex Hall on the Friday evening and see a little community assembled to listen to lectures having a religious tendency! But whose duty is it to provide Sabbath instruction for the people? Surely it is an act of the greatest injustice to charge the members of a general literary and scientific institution with the onus. But the managing committee of Sussex Hall have put to shame all the Synagogue authorities in the Metropolis —they have spared no trouble or expense in soliciting the aid of talented lecturers; and in throwing open their Hall on Friday evening, we hail their spirited conduct and heartily appreciate their onward movement. We merely mention Sussex Hall as an example to show how desirous the people are of receiving knowledge; and before we give an account of the school under review we beg to call the attention of the public to a few facts that may interest them on this subject.

"Some twenty-five years since an adult school was attempted on a large scale in connexion with the Jews' Free School, Bell Lane. We believe the scheme to have originated during the presidentship of A. L. Moses, Esq. A committee was formed consisting of the best friends of education, viz.: the late Aaron Joseph, Abraham Levy, Dr. Joshua Van Oven, Michael Josephs, Abraham Hort, Isaac Vallentine, Moses Joseph, Simeon Cohen,

Moses Lyon, Abraham Cohen, and other gentlemen. The scheme embraced a double object: first, an Adult School; and secondly, a Reformatory School. Messrs. Simeon Cohen, and Isaac Vallentine were, we are informed, the honorary Hebrew teachers in the Adult School; and the objects of the Reformatory School were carried out by Rev. Tobias Goodman, Michael Josephs, Dr. Van Oven, Moses Joseph,—Samuel, late master of the נוה צדק who alternately delivered lectures on the Sabbath. We believe these lectures were the first discourses delivered in the vernacular in the metropolis. The late Chief Rabbi joined heart and soul in the scheme.

"So successful was the result of these endeavours, that after a few weeks the girls' school wherein they assembled was found too small, and they removed to the boy's department of the school, and we know that the attendance numbered near a thousand souls. We regret to say this state of things lasted for six months only, the inevitable result of what we consider to have been objections being taken as to the mode of management. It was objected to on account of the school being held at the *Free* School; again a grave objection was taken in the dislike of many to mix with persons of doubtful character; again, the elder took exception to, and were abashed to learn with the younger children; and lastly, the lecturers (though eminently qualified in every respect) could not give that regular attention which the subject required to be systematically carried out. We mention these incidental facts not so much from the desire of recording the history of the rise and decline of that movement as with the especial object of

drawing a contrast to the system with which Lady de Rothschild carries out her scheme, which has every probability of permanence.

"It is now but four months since that the Female Adult School was established through the piety of Lady Anthony and the indefatigable exertions of Miss Barnet, mistress of the Jews' Free School, a lady much beloved by the poor, whose interest she has always at heart. Mainly through her influence, the Rev., Mr. Green, of the Great Synagogue, was induced to join the scheme; and it now remains for us to state the result of their labours. They went quietly and wisely to work, without the fuss of committees and meetings; they invited the poor to send their children; the first few weeks the scholars did not number more than about 20—they now have 120 regular attendants. Miss Wolfson, whom we know to be a zealous governess, has been engaged to superintend the general management of the school; and we are delighted to perceive that the teachers of the Girls' School, animated by the bright example of their worthy governess, have united and form the teaching staff of the Evening School. Mr. Green pursues his labour of love by attending every Tuesday night to watch their progress in Hebrew, and by giving a systematic religious discourse on the Sabbath in a style so simple and clear, that we presage that ere long the children will imperceptibly imbibe a complete knowledge of the fundamental and especial principles of our faith. We understand that the mothers of many of the girls attend on the Sabbath likewise. We can imagine the advantages that will accrue to the community from this Sabbath school."—*Hebrew Observer. March*, 18, 1853.

In conclusion—great numbers of the children of the middle and upper classes are educated in Christian schools, such as the City of London School, and the London University.

CHAPTER VI.

Literature.

The Jews, as is well known, have cultivated a literature through all ages. But this has been confined, principally, to the Hebrew, Chaldee, and Rabbinic languages; and thus the labour of their learned has never had its legitimate influence upon the mass of the people. Since the time of Mendelsohn, however, a mighty change has taken place—the people are cultivating a literature in the vernacular languages of their dispersion. Their Anglo-Jewish literature is neither extensive, nor important. One reason for this is, that they clung to their own vernacular language—the Jewish dialect—a kind of gibberish, without any literature of its own, and were thus unable, had they an inclination, to improve themselves by the literature of the country. This jargon is now rapidly disappearing as all Anglo-Jews are brought up in the English language. Another reason for the meagreness of their literature is the avocations and habits of the people. Great Britain is emphatically a commercial country—and no class of its inhabitants has

shared deeper in its commercial feeling than the Jewish community. Being debarred by their own religious notions and prejudices, as well as by the laws and spirit of the country, from all civil and literary posts—living as a community entirely within themselves, the only vent they had for exercising their tact and talent was mammon-seeking; and if we add to this the smallness of their number, we should not be surprised at the paucity of their productions. And although a change has taken place, the community seems very inert in its internal movements—so entirely are they absorbed by business or pleasure as rarely to find either leisure or means for the promotion of literature. But to this censure there are praiseworthy exceptions—a minority of noble-minded men who devote their time and talents to the intellectual and moral improvement of their brethren.

Reviewing our subject chronologically we find that the first work published in England, after their restoration under Cromwell, was a catechism in Hebrew and Latin, by Rabbi Abraham Jagel, and published in London in 1679. The object of this "Catechismus Judæorum," was to explain and defend Judaism and the Jews in reference to the storm that had lately threatened them; as, in 1673, they were indicted for meeting for public worship—when they petitioned the King that, during their stay, they might remain undisturbed, or that time should be given them to withdraw from the country; and the consequence was, that the King in council ordered the Attorney-General to stop all proceedings, and that they should receive no further molestation.

In 1696 we find another production—a kind of Almanac, having a daily Christian Calendar on one side, and the Jewish on the opposite. This was printed and published at Oxford. Who the author was is uncertain, but is supposed to have been a Jew. The most important work was the Jewish Calendar by Chacham Nieto, Chief Rabbi of the *Sephardim* congregation in London. Previous to the year 1755 the Jews in England had no positive time of their own for commencing and ending the Sabbath and festivals, but were governed by the regulations of their brethren in Amsterdam, varying a trifle to make up for the difference of latitude. But in the year 1756 Nieto calculated a table for England and America, which has ever since been considered the standard for regulating the Sabbath and festival times. These calculations have lately come to a close, and a similar work has been prepared by Mr. Lindo and published in 1838 under the sanction of the then Chief Rabbi, Dr. Hirschel, and Rabbi Meldola. It contains a calendar for sixty-four years, and a variety of valuable information connected therewith.

In treating of the literature of the British Jews, we may divide it into two departments—translations, and original works.

I. Translations. These again we shall divide into two classes—one comprising translations of the Bible, *i. e.*, the Old Testament; and the other comprising translations of their theological and literary works.

The first translation into English was that of David Levy—the translator of the Ritual; a man well acquainted with the phraseology of the Hebrew; but in this work he seems to follow the German of Mendelsohn

rather than producing an independent translation of his own. Another—superior to the foregoing, was commenced by Raphall, De Sola, and Lindenthal—men of accredited learning and abilities. Critical and historical notes were added to this edition; but not meeting with sufficient support no further than the book of Genesis was issued. A third translation is now being published under the title of "Jewish School and Family Bible," which is likely to meet with a better fate. Two volumes are already published—one on the Pentateuch and the other on the historical books; and third is being prepared on the prophets. The translator, Dr. Benisch—a man of great learning and erudition, is, undoubtedly, one of the fittest of the community for the undertaking. To afford the Jewish public the highest guarantee possible that the work is a faithful expositor of Jewish opinion in *every theological point*, we are told that the proof sheets were submitted to the Chief Rabbi, whose suggestions were implicitly complied with in all those particulars bearing on religious subjects. The basis of the translation is the authorized version, but the work is printed in columns, without headings to the chapters; and without note or comment.

Translations of other books are not numerous—nevertheless some important works have been rendered into English. The most important is the *Mishnah*—already adverted to—not the whole of the *Mishnah*, but only thirteen treatises. The reason given in the preface, for making this translation, as also its importance, is thus stated:—"During one of the public discussions that took place at the vestry board of the *Sephardim* Synagogue, on the subject of revising the liturgy used in

that Synagogue, and for improving its public worship, the opponents to alteration took shelter under the authority of the *Mishnah*, and this led the advocates of improvement to express their long entertained doubts as to the divinity of the oral Law. These gentlemen, on being taunted with using arguments derived from partial extracts furnished by Christian writers, urged the necessity of being supplied with an English translation from persons of their own faith. In consequence of this application the meeting passed a resolution authorizing the Rev. D. A. De Sola to translate the *Mishnah*. Mr. De Sola having at the same time been empowered to call in a coadjutor, made choice of the Rev. J. M. Raphall, and the following translation (comprising such parts of the work as more immediately relate to Israel in their present dispersion) is the production of their joint labours.*

"There can be no doubt that to the Israelite, who believes in the divinity of our Oral Law—who thinks the salvation of his soul depends on such belief—but to whom the *Mishnah* in the Hebrew is a sealed book—there can be no doubt that to such a man, if he be *rational* as well as pious, the present translation must be highly acceptable, as mere belief in the contents of a book not understood can confer no claim to heavenly reward. To his co-religionist, equally unacquainted

* The treatise Nidda not being suited to the refined notions of the English reader, has not been printed; and for the same reason the Hebrew in some places has been substituted for the English. In treatise Yebamoth it has been deemed necessary to omit, for similar reasons, chapters vi. and viii., as well as several sections in the same treatise; the omissions being indicated by asterisks.

with the Hebrew, who thinks that a doctrine involving the soul's salvation or perdition should rest, not on presumptive but on demonstrative proof, and whose scepticism is grounded on the *expressive* silence of God, and Moses, and the Prophets, as to the existence of *two* divine codes—equally acceptable to him must be a publication which throws light on a subject of such deep spiritual interest. And as the entire *Mishnah* has been translated by our continental brethren into German, it is to be hoped that the whole will be rendered into English for the enlightenment of the British Jew, who will thereby be enabled to read a book said to contain God's explanation of the written Law. We find the holy pages of the Pentateuch, the Prophets, and the Hagiography, open for his instruction, comfort, and consolation; and the same free access should be given to pages containing so large a portion of the Oral Law, which also claims a divine origin."

We shall only name a few more translations, among the most important. The "Conciliator" of Menasseh Ben Israel translated from the original Hebrew in two volumes, by Lindo. "The book of Life;" being a complete formula of the services and family devotion, adapted for the use of the sick, and for those who attend them in their dying moments—containing also a selection of moral reflections, with a compendium of the several laws and ceremonies to be observed on such mournful occasions, translated by the Rev. B. H. Ascher.

"Faith Strengthened," considered by some the most powerful refutation of Christianity that has ever appeared among the Jews. This work was written by an Isaac Ben Abraham, a native of Lithuania; and trans-

lated and printed—but not published—by Mr. Moses Mocatta.

II. We shall now, very briefly review their original productions. And first, as to their Journalism. Several attempts have been made from time to time in establishing periodicals, but all have failed except the two now in the field—the Jewish Chronicle and the Hebrew Observer. The former dragged on a lingering existence for a short period, when it was transferred, in 1844, into the hands of Mr. Mitchell—its present proprietor and editor. Since then it has gradually increased in strength, and has now a very fair circulation among Christians as well as Jews. For the first years it was published fortnightly, but now for some time it is issued weekly. Its pages are devoted principally to Jewish literature and news. The editor is straightforward and uncompromising—meting out his rebukes, when necessary, to his own community as well as to others. Upon the whole, the Jewish Chronicle, although not always characterised with that moderation of language which tells upon an enlightened reader, is nevertheless conducted in a liberal spirit—much more so than many of our own denominational journals. The latter—the Hebrew Observer, also a weekly journal, made its first appearance in January last, taking for its standing point something additional to that of the Chronicle, and expressed in the following terms,—"There are numerous questions closely connected with the progress of mankind, and based upon an anxious desire for their welfare, from which the Jew should not stand aloof; for they are questions which may well engage human sympathies without reference to religious distinctions be-

tween man and man. We should endeavour to find points of agreement rather than of disagreement, and co-operate for the public good where we can do so without violating the principles of our religion. There are movements in this country for the preservation of peace, the spread of temperance, the abolition of slavery, and the promotion of other objects, which are of universal interest, and which, if conducted in an unsectarian spirit, deserve the united support of all men, whether Jew, Christian, Mahomedan, or Hindoo." Such, in part, is the object of the Observer, and as the Jews, with very few exceptions, take no interest in the great moral movements of the day, and are exceedingly ill-informed on the same, we trust it will be the means of bringing these subjects before the mind of their community; the editor, Dr. Benisch, being well capable of carrying out such a noble mission. The paper is of equal interest to the Christian reader.

The only annual is the Hebrew and English Almanac, published by Mr. I. Vallentine, containing a full account of the commencement and conclusion of Sabbaths and Festivals, the portions of Scripture read in the Synagogue, together with other subjects, of information, indispensable to members of the Jewish community

Apart from these periodicals, their works comprise school-books, Hebrew-English dictionaries, essays, sermons, with now and then short poems and musical compositions. To classify and give a list of the whole would encroach too much upon our space, we shall confine ourselves, therefore, to those published during the two last years; and especially as they have been,

we believe, the two most prolific since the commencement of Anglo-Jewish literature, in specimens, both original and translated, of the productions of the British Jews.

INITIATION OF YOUTH. (חנוך נערים) containing the principles of Judaism, adapted for the period of confirmation, and arranged in a catechetical form. By the Rev. B. H. Ascher.

SERMONS preached on various occasions, at the West London Synagogue of British Jews. By the Rev. D. W. Marks. This volume contains twenty-four sermons, some of them touching subjects on which a Christian would feel most interested in knowing the opinion of an enlightened Jew.

PRIZE ESSAYS on the post-Biblical history of the Jews. A prize of £10 for the first, and of £5 for the second were offered, and this work contains the essays for which the prizes were awarded. The work—220 *duodecimo* pages—is principally a record of the sufferings of the Jews, without any attempt to follow their mental activity and literature.

DEVOTIONS for the Daughters of Israel. This is a collection of prayers for Jewish females on week days, Sabbath, new moon, festivals, and various occasions; translated and adapted from a Prayer-book in general domestic use throughout Germany. By M. H. Bresslau.

DEVOTIONAL EXERCISES for the use of Jewish women, on public and domestic occasions, translated from the German of Dr. Wesseley. By Miriam Wertheimer.

THE PATH OF GOOD MEN. This volume contains a collection of parental instructions to children, viz., those of Rabbi Judah Aben Tibbon, for his son, Rabbi

Samuel Aben Tibbon; and those of the illustrious Rabbi Moses Maimonides, for his son Rabbi Abraham: to which is added a selection of Arabic and Greek proverbs, rendered into Hebrew. The whole has been transcribed from manuscripts in the Bodleian Library at Oxford, and edited by Rabbi Hirsch Edelman, accompanied by an English translation by Mr. Bresslau.

HEBREW PRIMER. An excellent progressive reading book, with an interlinear translation, preparatory to the study of the Hebrew Scriptures. By Dr. Benisch.

JOSHUA and the sun and moon philosophically explained. This is an attempt to explain, on critical and philosophical principles, the great miracle recorded in Holy Writ, how Joshua commanded the sun and moon to stand still. By M. H. Simonson.

We have now finished our list, including all the works, both great and small, issued from the Anglo-Jewish press for the time mentioned. But before we conclude the subject, we think it right to add, that by far the finest specimens of original productions are to be found in the Hebrew Review by Dr. Raphall, and the various writings of the gifted Grace Aguilar. And our impression is, that with due training and encouragement, there is sufficient talent among the British Jews to cultivate and enrich all the walks of literature.

We shall now briefly advert to their Hebrew works deposited in their libraries. And here we are happy to be able to say, on the authority of our friend, Mr. Leopold Dukes—a gentleman well acquainted with all the principal Hebrew libraries on the Continent—that Great Britain contains the best collections of Hebrew works to be met with. The best collection of manuscripts and of

printed works in the world is at Oxford; the collection also in the British Museum is excellent—but those of the public libraries of Paris and Parma rank next to Oxford.

The Jews themselves have no public library, but have two collections which we ought to notice. One is in the *Beth Hamedrash*, already adverted to. This is the best private collection in Europe.* It contains upwards of 3000 printed volumes, and 200 manuscripts. The former contains the most valuable works that have been published; and among the latter are found some forty really scarce and valuable. Of some of the works no other copies are known to exist. They comprise the *Talmuds* of Babylon and Jerusalem—Commentaries on the Bible—the Masora—the *Targums*—Works of eminent Rabbies, such as Maimonides, Rabbi Aben Tibbon, Raschi, Jarchi, Levi Ben Gershon—works on the Cabala—Hebrew grammars and lexicons—translations into Hebrew from Greek and Arabic authors—works on medicine and astrology; also several historical works. The librarian, the Rev. Samson Rausuck, seems to be fully acquainted with the treasures confided to his custody, and the works are well cared for with the exception of a few manuscripts—which are piteously neglected.

* The most celebrated private libraries, after the London *Beth Hamedrash*, are the following:—In Amsterdam, the *Beth Hamedrash* of the *Ashkenasim*, and those of the *Sephardim*—also of F. C. Lehren, Mair Lehren, and S. B. Rubens. In Dresden, of Dr. Beer. In Hanover, of E. Rosenthal. In Brussels, of Dr. E. Carmoly. In Padua, those of Professor S. D. Luzzato and Joseph Almanzi. In Trieste, of L. Saraval—this is a fine collection of rare printed works.

The other Hebrew collection is the one in the Literary Institution. This is not extensive, and contains only printed works. We here subjoin a list of them, which, probably, our reader will feel an interest in looking over :—

אבני זכרון Seventy-two Epitaphs, transcribed from the Tombstones of the celebrated Rabbies of Toledo. Prague, 5601.

אדרת אליהו Talmudical Researches, in two parts. Leghorn, 5502.

אהבת יהונתן Illustrations of the Haphtoras. Hamburgh, 5526.

אליהו מזרחי Elucidations of Jarchi's Commentaries on the Pentateuch. Fürth, 5523.

ארי נוהם Controversies on the Authenticity of the Sohar, and on Cabala. Leipsic, 5600. . *Leon Modenese.*

אשל אברהם A Treatise on the Sohar. Fürth, 5461.

אשרי משכיל A Poem, in honor of the Rev. Dr. N. M. Adler, on his Appointment to the Office of Chief Rabbi of Great Britain. London, 5605. *Dr. B. Franklin.*

בחינות עולם An investigation of the causes arising from the Organization of the World, with an English Translation. London, 5566. . *R. Tobias Goodman.*

בינה לעתים Moral Discourses on Holy Writ. Venice, 5413.

בכורי העתים A Literary Periodical, in Hebrew and German, 12 vols. Vienna.

דברי הימים של משה רבינו De Vita et Morte Mosis, with a Latin Translation and Notes. Paris, 1629. *Gilbertus Gaulmyn.*

_____ another copy *Ditto.*

דודאים Hebrew Poems, Leipsic, 5602.

זהר A Cabalistical Treatise (1st part, Genesis). Amsterdam, 5532.

חובת הלבבות Dissertations on Theology and Moral Philosophy. Amsterdam, 5534.

יד יוסף Moral Discourses on Holy Writ. Amsterdam, 5460.

כפתר ופרח Legends from the Talmud. Amsterdam, 5469.

ספר הכוזרי Liber Cosri ex Arabico R. Jehudae Levitae in Hebræum. Hamburgh, 1838. *R. Jehuda Aben Tibbon.*

כרם חמר A Periodical of Hebrew Letters, on Theology, The Arts and Sciences, 7 vols. Vienna.

לוית חן Discourses on Holy Writ. Vienna, 5502.

לישרים תהלה An Epithalamium. Berlin, 5540.

לקוטי מן Dissertations on the Prophets. Amsterdam, 5524.

מגדול עוז A Drama in four Acts. Leipsic.
Moses Vitae Luzzatti.

מגיד The Prophets and the Hagiographa, with a Commentary, 3 vols. Sulzbach, 5528.

מדרש רבה Commentaries on Holy Writ. Fürth, 5512.

מהר"ם לובלין Commentary on the Talmud. Fürth, 5484.

מורה נבוכים Metaphysical and Philosophical Disquisitions, with Commentaries. Sulzbach, 5588.
Maimonides.

מלות הגיון Treatise on Logic. Vienna, 5582. *Ditto.*

מנרת המאור Religious and Moral Discourses. Amsterdam, 5482.

——————— another copy.

מסכת מכות Tractatus Macot, from the Talmud, with a Latin Translation. Berlin, 5602. *Dr. H. S. Hirschfeld.*

מסלת הלמוד A Practical Hebrew Guide for Beginners to which are added Poems and Parables, etc. Vienna, 5596.

מעבר יבק Miscellaneous Poems. London, 5604.

מעשה טוביה Dissertations on Metaphysics, Astronomy, and Physics. Yesniz, 5481.

משנה Amsterdam, 5457.

—— another copy (with points). Amsterdam, 5406.

—— With Commentaries, 6 vols. Amsterdam, 5535.

———— another copy, 3 vols. Amsterdam, 5523.

נביאים ראשונים The first Prophets, with a Commentary. Hamburgh, 5447. . . . . *Abarbanel.*

נטעי שעשעים Miscellaneous Poems. Copenhagen, 5594.

נשמת חיים A Treatise on the Immortality of the Soul. Amsterdam, 5412. . . *Menasseh Ben Israel.*

סאה סלת A Treatise on Religion and Morality. Amsterdam, 5517.

עלה לתרופה A Treatise on Inoculation. London, 5545.

פני יצחק A Treatise on the Talmud. Amsterdam, 5491.

פרח שושן Biblical Expositions, with an English Translation. London, 5604. . *R. Abraham Belais.*

———————— another copy *Ditto.*

———————— another copy *Ditto.*

———————— another copy *Ditto.*

ספר פתח הבית Livona, 5596 *Ditto.*

צהר התיבה Hebrew Grammar. Berlin, 5510.

קב הישר A Treatise on Religion and Morality. Amsterdam, 5482.

ראב"יה A Critical Dissertation on Doctor Zunz's Lectures on the Jewish Religion. Ofen, 5596.

ראשית חכמה A Treatise on Theology and Moral Philosophy. Amsterdam, 5477.

רבינו בחיי A Commentary on the Pentateuch. Cracow, 5390.

רב אלפים Commentaries on the Talmud, 3 vols. Amsterdam, 5480.

שבילי אמונה A Treatise on Theology, Astronomy, and Physics. Amsterdam, 5468.

שונה הלכות A Treatise on the Decisions of the Talmud. Amsterdam, 5522.

שמן למאור A Commentary on various portions of the Talmud. Constantinople, 5520.

שני לוחות הברית A Treatise on the Jurisprudence of the Hebrews, and on the Cabala. Amsterdam, 5458.

——————————— another copy. Fürth, 5524.

תורת לשון עברית Hebrew Grammar. Vienna, 5585.

תורה The Pentateuch, with the Translation and Commentaries of Mendelssohn, the Commentary of Rashi, and the Targum of Onkelos, 5 vols. Offenbach, 5581.

תנ"ך With the Commentary of Jarchi and Jewish-German Translation, 12 vols. Amsterdam, 5514.

CHAPTER VII.

POLITICAL STATUS.

THE political "graces and favours" which Menasseh Ben Israel solicited from Cromwell in the name of his nation, were in substance the following:—1. That the Jews might be received in the country, and have equal protection with the English. 2. That they might have Synagogues, so as to be able to observe their religion publicly according to their own convictions. 3. That they might have a burial-place out of town, and freedom to bury their dead without being molested. 4. That they might trade in all sorts of merchandize as freely as other strangers. 5. That they might receive passports or safe conducts on taking an oath of fealty. 6. That all disputes among the Jews might be determined and settled by the heads of their Synagogue, with liberty, nevertheless, to appeal from the said sentence to the Civil Judges. 7. That laws made against the Jews, if any such there were, might be repealed.

Now, without reviewing the political career of the Hebrews from the time these requests were submitted

to our Government, it is evident to all that more than Menasseh's charter has been granted. We need not say that the Jews of this country enjoy equal civil and religious liberty with other portions of her Majesty's subjects. And on some points, such, for example, as the Marriage Act, they have been more favoured than the Protestant Non-Conformists, with the exception of the Society of Friends. In short, there is no civil or literary office to which Jews are not eligible, with the sole exception of a seat in Parliament; and whilst we are committing these lines to paper, another bill, introduced by Lord John Russell, is pending in the House of Commons, for the removal of this last disability.

Menasseh concluded his petition in the following terms,—"Which things, your Most Serene Highness granting to us, we shall always remain affectionately obliged to pray to God for the prosperity of your Highness, and of your most illustrious and most sage Council, that it will please Him to give happy success to all the undertakings of your Most Serene Highness. Amen." This loyal and noble promise is endorsed in the Synagogues of both communities every Sabbath by the offering up of a prayer on behalf of her Majesty and the Royal Family. The following is a translation of the one adopted by the *Ashkenasim* congregations:—"He who dispenseth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the destructive sword, who maketh a way in the sea and a path through the mighty waters, may He bless, preserve, guard, assist, exalt, and highly aggrandize our Most Gracious Sovereign, Queen Victoria, and all the Royal Family. May the

supreme King of kings, through his infinite mercy, preserve them and grant them life, and deliver them from all manner of trouble and danger. Subdue nations under her feet, cause her enemies to fall before her, and cause her to prosper in all her undertakings. May the supreme King of kings, exalt and highly aggrandize her, and grant her long and prosperously to reign. May the King of kings, through his infinite mercy, incline her heart, and the hearts of her councillors and nobles with benevolence towards us and all Israel. In her days and in ours may Judah be saved and Israel dwell in safety; and may the Redeemer come into Zion; and may this be his gracious will, and let us say Amen."

We have every reason to believe that this prayer is offered up in sincerity, and that there is no dogma of their faith—not even excepting the notion of an expected Messiah—inconsistent with perfect loyalty. In this respect Jews materially differ from Roman Catholics; however similar Judaism and Popery may be in outward ceremonies, there is an essential difference in the spirit. Whilst Popery is aggressive and intolerant, ready to subvert all political and social order to her own aggrandizement, Judaism stands reclusive in the land, and intermeddles not with the civil rights of other creeds. We believe, further, that the loyalty of the Jews springs from a better principle than indifference—from a love of the country and its free institutions. There are thousands of their community who are proud that Great Britain is their native land, and that they have the right to be called English Jews. Nor does this feeling belong exclusively to English-born Jews, but their

foreign brethren participate largely in the same. We have had intercourse with Jews from all parts of Europe, and have never met with one who did not express his admiration of this land of freedom, but, on the contrary, was astonished at the vast contrast between Great Britain and all other European countries. Elsewhere the Jew has to endure the hatred and taunts of that cruel and bigoted system Roman Catholicism, a system ever active to persecute the disbeliever in her fooleries, always thirsty for Protestant and Jewish blood, and even where the letter of the law defends and gives him freedom, popular prejudices retain his fetters, and continually remind him that he is a Jew; but here, in happy England, for the first time he comes into contact with the genial spirit of *true Christianity*, and begins to feel that he is met as a fellow-man and a brother. Almost without exception foreign Jews designate Great Britain by the appellation of *City of Refuge*, and whatever amount of prejudice still remains in this country, there is an abundance of free law and good feeling to justify the term.

To watch over the political interests of the Jewish community, a Board of Deputies is elected from among the different congregations, the duties and powers of which are stated in the following resolutions:—

1. That the Board of Deputies shall make observation of all proceedings relative to legislative and municipal enactments, and shall use such means as they may deem requisite in order that no infraction upon the religious rites, customs, and privileges of the Jewish community may ensue therefrom; that they shall also watch over the interests of the Jews in this empire,

and deliberate on what may conduce to their welfare and improve their political condition, and that for these purposes they may adopt such measures as they may think proper, consult legal opinions, call to their aid and co-operation and obtain the advice of such persons as they may deem requisite and proper.

2. That the guidance of the community in religious matters shall remain, as heretofore, with the ecclesiastical authorities.

3. That the Deputies shall furnish a report of their proceedings to the president of each Synagogue in the months of *Ellul* and *Adar*, who shall submit the same to the next meeting of the elders or vestry.

4. That in all proceedings of the Deputies relative to any legislative or municipal enactments, and in all matters of importance, the Deputies shall, fourteen days previously to taking any measures founded on such proceeding, report their intention to the president of each Synagogue, who shall forthwith cause such report to be publicly announced as open to the perusal of the yehidim, or ratepayers of the congregation.

5. That in case of emergency, when even a short delay might be fatal to the object to be attained, the Deputies may adopt such proceedings as may appear to them, in such cases, to be indispensable, and shall report their proceedings forthwith to the president of each Synagogue, who shall communicate the same to the yehidim, or ratepayers, as before mentioned.

6. That the president of each Synagogue shall, on the receipt of any special report from the Deputies, cause the reception of such report to be forthwith announced in the Synagogue, and a notice affixed at the door, that

the said report is open for the perusal of the yehidim and seatholders at the Synagogue chambers.

7. That on a requisition in writing by a certain number of yehidim or ratepayers, to be agreed upon by the respective Synagogues, it shall be incumbent on the president of each Synagogue to convene forthwith a meeting of all the members of the Synagogue sending such requisition, to deliberate upon any measures about to be proposed or undertaken by the Deputies; and in the event of any dissent being expressed, the votes of the several congregations on the subject of such dissent shall be computed according to the number of Deputies they respectively send, and in case of the majority so computed dissenting, the proposed measures shall not be proceeded with.

8. That all yehidim and male renters of seats in each Synagogue above the age of 21 years are eligible to vote for the Deputies.

9. That all yehidim or בעלי בתים (members) who are renters of seats, and not in arrear in their payments to the Synagogue more than twelve months, are eligible to be elected to the office of Deputy.

10. That their period of service shall be for three years, and at the determination thereof they shall be eligible for re-election.

11. That the election of Deputies for the several Synagogues shall take place on the first Sunday in the month of "Eiyar."

12. That all elections for Deputies shall be by ballot.

13. That on the resignation or death of any Deputy, the President of the Synagogue to which such Deputy

shall have belonged shall convene a meeting within two months, for the purpose of electing a successor, who shall serve until the next ensuing general election of Deputies.

14. That no proxies be allowed at any election of Deputies.

15. That no person under twenty-one years of age shall be eligible to be a Deputy.

16. That the Board of Deputies of the British Jews be the only medium of official communication (for the purposes of their appointment) with the Government of the country.

17. That any congregation of Jews in the United Kingdom, being desirous to be represented at the Board of Deputies, may for that purpose nominate one or more of its own members, or of the members of any London congregation represented at the Board; provided that every representative so chosen be duly qualified to act as a yehid or בעל בית (member); that he be not in arrear in his payments to the Synagogue to which he belongs more than twelve months; that he be of the age of twenty-one years; and that he do not represent any other Synagogue. The Board of Deputies being empowered to make such regulations relative to the proportionate number of the representatives to be appointed by the several Synagogues respectively, and the proportionate amount of such several Synagogues' expenses, as they may think it expedient to adopt.

18. That, three months previously to the next periodical election of Deputies, a conference of sub-committees, to be appointed by the several congregations, shall be held, to consider whether the present regula-

tions may require any alteration, or be susceptible of improvement.

We shall conclude this chapter with a quotation from the work of one of the most eminent of their teachers—the Rev. Rabbi Ascher. "In his Initiation of Youth" he has the following question and answer,—"Has the Israelite a fatherland besides Jerusalem? Yes, the country wherein he is bred and born, and in which he has the liberty to practise his religion, and where he is allowed to carry on traffic and trade, and to enjoy all the advantages and protection of the law in common with the citizens of other creeds; this country, the Israelite is bound to acknowledge as his fatherland, to the benefit of which he must do his best to contribute. The sovereign who rules over this land is (after God) his sovereign; its laws—so long as they are not contradictory to the Divine Law—are also the Israelite's laws; and the duties of his fellow citizens are also his duties."

CHAPTER VIII.

NATIONAL TRAITS OF CHARACTER.

IMPRESSED with the idea of the great difficulty of doing justice to any community, in endeavouring to analize its general character, from the numerous exceptions that present themselves to every rule, we thought of closing our pages without adverting to the subject—and especially as our object has been not to advance our own opinion on any subject, but merely to relate things as we found them; but after much reflection, we have resolved to add this chapter in attempting to give a summary of the character of the British Jews. And here we must confess that we have no sympathy with those authors, who, reckless of facts and history both sacred and profane, would lead us, for the sake of building up a theory, to believe that the difference of character among the nations is founded upon constitutional and unchangeable principles. We believe, with one of the most gifted of authors, that God 'hath made of one blood all nations of men for to dwell on all the face of the earth'—and although a

variety of causes may co-operate to modify the character, still the great agents of all moral change are religion and education.

After much inquiry and reflection, we verily believe that the British Jews are not guilty of any habitual vice peculiar to themselves; but on the other hand, that they are less addicted to the immoralities that so frequently disgrace their Gentile neighbours.

And here we may observe that they are

1. Industrious. The British Jew is not brought up in idleness, whatever his wealth may be; nor the poor, entirely to depend upon charity. Jewish loungers are few—but all have some occupation to follow—some duties to perform. And how widely different a spectacle, in this respect, the Jewish localities present, when placed in juxta-position to many Gentile localities in the metropolis, is but too obvious.

2. Abstinent. Drunkenness is not one of the besetting sins of the Jewish community; but on the other hand, they are exceedingly abstemious. In the drinking habits of Jew and Gentile, there is a marked contrast, both in private families as well as public parties. Jewish taverns are also few in number; and those are attended more, we believe, as places to transact business, or for some kind or other of merchandize than for drinking. The consequence is, that few Jews are drunkards; and those disgusting scenes of intoxication, so frequently witnessed in many parts of London, are rarely seen among the Jews.

3. Cleanly. What we mean here is, not that the Jew displays any inherent inclination to form habits of cleanliness, more strictly than his neighbour of the same

station in life, but that he is bound, according to the principles of his faith, to exercise periodical cleanliness, such as bathing—cleansing himself and his dwelling for the sabbath, and festivals; and the annual renovation on Passover. Thus, compared with their Gentile neighbours of the same classes, the Jewish community is superior in cleanliness.

4. Decent. There is much decency among the Jews. We shall here only instance one thing—their dwellings. It is well known what shocking scenes are common among the poor of London, especially the Irish, a dozen or more persons of both sexes, living and sleeping in one dark and filthy room, without any partition whatever. Such scenes are never witnessed among the Jews—the poorest of whom have a separate room for each family.

5. Hospitable. We have seen in another chapter their charitable institutions—we only refer here to their domestic hospitality. This is enjoined as a religious duty; and is very generally exercised. We know families whose houses are always open to their poor brethren, especially on sabbath and festivals; and these are not solitary instances—but all classes, we believe, are commendably given to hospitality.

6. Sabbath-keeping. We have treated the sabbath, and the mode of its observance in another chapter—we only refer here to the fact of their general cessation on it from toil and business. There are Jews in London and out of London, who keep neither their own sabbath, nor the Christian; these, however, are only few—the great body of their community, lay aside all their labours during one day in every week. And here again their

community presents a marked contrast to many of their Gentile neighbours who have no sabbath—no break in their routine of toil to renovate the body or improve the mind.

The cultivation of these social virtues gives to the Jews advantages over the thousands of their Gentile neighbours, who so shamefully neglect them. In nothing does this appear more evident, perhaps, than in point of health. As an example, we subjoin the following extract from the Report of the General Board of Health on the Epidemic Cholera. "It is a well-ascertained fact, that the Jews residing in London, have suffered less in proportion to the population than the other inhabitants. It is reckoned that there are about 20,000 Jews in the metropolis. The number of Portuguese Jews, is about 3,000; and up to 13th September, only two cases of death from cholera had occurred among them. Not a single case of cholera happened in the Portuguese Jews' Hospital in the Mile-end-road. In the year 1832, only four deaths from cholera occurred among this section of the Jews. The above facts are recorded on the information kindly furnished to me by Mr. Almosnino, the Secretary of the Portuguese Synagogue in Bevis Marks'.

"Mr. Liddle having received further information from the secretaries of the Great Synagogue, Duke's-place, and the new Synagogue, Crosby-square, says:—'I may fairly infer, from the above respectable sources of information (the best that can probably be obtained on this subject), that the Jews have suffered much less from cholera in proportion, than the other classes of the community, probably not more than thirteeen out of a

population of 20,000; whereas, up to the middle of September, the deaths from cholera in the metropolis, amounted to 12,837. This would give a proportion of 0·6 per 1,000; whilst the deaths vary in the Superintendent Registrar's district, from 1 to 1,000 of those living at Hampstead, to 29 in 1,000 at Rotherhithe. At Whitechapel, the deaths were 6 in 1,000; in Shoreditch, 9 in 1,000; and in the City of London, 7 in 1,000.'"

Other advantages, resulting from the exercise of the above-mentioned virtues might be pointed out, but we must pass on. Such, however, is one side of the Jewish character—we shall now briefly review the other side.

1. One of the most prominent features in their character is an intense love of amusements. These, in all forms, are eagerly sought after.—Hundreds, if not thousands flock to theatres every Saturday evening. Some piously inclined parents have told us that this theatre-going habit of their community—which carries with it their sons and daughters also—is one of the greatest sources of their grief and anxiety. Balls are also in high esteem, and given on all occasions. Few charities are supported—either in the form of education or relief, without calling in the aid of a ball, or a theatrical performance; as if the charity itself were not a sufficient inducement. Thus, while the public are passing on to a healthier and higher state of intellectual culture, and vacating these lax schools of education, their boxes and galleries are being rapidly filled by the Jews. Concerts are becoming more fashionable among them—and if well conducted, will be the means of attracting many from amusements of a more doubtful

character. And here we may observe that the Jews have a taste for music. It were well if this talent were more cultivated, especially in families—so as to supersede card-playing, to which as a people they are passionately attached. Indeed, this has been a besetting sin among them for ages.

2. A love of finery. This may be, in part at least, a relic of their oriental taste. It is singularly manifest among the females in a display of dress—of gorgeous and bright colours, with as much jewellery, real or counterfeit as they are able to command. The males are also very fond of wearing rings and chains. But there are many and great exceptions, of course, to this rule, especially among the *Sephardim*. Also with regard to their writings, the same defect is generally apparent—a kind of bombastic style, being always the result of imperfect taste and inferior training.

3. Proud and self-approving. One reason for this is their antiquity as a nation—as some families among us value themselves upon their ancestors, so do the Jews upon their national antiquity. Nor is the remembrance of the Divine goodness manifested to their nation in former ages, a less source of this feeling. In like manner as many attribute the prosperity and happiness of this country to its Saxon blood, and pride themselves upon the same; so do the Jews, in the same spirit, pride themselves upon being still the chosen people of Heaven. The fostering of this notion enters largely into all their means of training, both in private and public. In addition to these sources, we may name their exclusive mode of life—turning, almost entirely within the circle of their own community, having little intercourse with

their neighbours, and consequently in great ignorance of Gentile and Christian society. The effects of this one-sided view limits their notions and tends to that narrow-mindedness, which leads them to imagine themmuch superior to all others, and thus to debar themthemselves from the improvement they would otherwise derive from Christians and Christian literature. Nor is its effects less unfortunate upon them among themselves. Every one feeling his own importance, and wishing to be the guide and not the guided, no true unity of effort is ever obtained to any extent for the improvement of their community. Thus, those who are really fit to lead and improve their literature and social condition are discouraged, and their best efforts frustrated.

4. Passionate, and intolerant to each other.

The Jew seems to retain much of his oriental warmth —not having had the advantages of a training calculated to smoothe down the passions, we meet with but little of that sedateness so valuable in general society. The barbarous scenes of fighting, so frequently witnessed in low neighbourhoods, are seldom seen among the Jews, even of the lowest class; but clamour, and brawls, and quarrelling are quite characteristic.

Nor do they exercise the charity towards each other that we might expect. This presents itself in ways innumerable. For example: should any one be led to differ in opinion from the rest of his brethren, he is at once scouted out of their society. We do not refer here to one's embracing Christianity—but merely to a difference of opinion on points that are really non-essential. Witness the Margaret Street Synagogue—how a *Cherem*,

or ban of excommunication was published—how all communion with the members was prohibited—how much hatred has been, and does continue to be displayed towards them; and all this, not for renouncing Judaism, but for differing on minor points from those who believe in the divinity of the Oral Law. We regret this, especially at a time when they themselves are so anxious for perfect liberty; and when the world is in so much need of the exercise of charity from Jew and Christian.

5. Superstitious. This is prevalent in all unenlightened communities, not being confined to creed or nation, and is, to a very great extent, characteristic of the British Jews. This fact must have impressed itself upon the intelligent reader in the perusal of some of the foregoing chapters; and much more might have been added to the same effect, in the way of dreams, spirits, omens, and charms, but we have wittingly omitted them.

We have now pointed out very briefly, what appears to us to be the principal traits of character of the British Jews. We should be extremely sorry to make a wrong impression upon our reader, and a wrong impression he certainly will have, unless he bear in mind that there are exceptions to the rules on the favourable side of the question; and a great many honourable exceptions to those of the unfavourable side. We believe, however, that what we have stated is correct, and that even our Jewish friends themselves will bear us out—who, by the bye, have made similar remarks to us from time to time. Remembering, nevertheless, that such traits of character are not confined to any one people or creed, but that all manifest them to a greater or less degree,

and as education, founded upon the true knowledge of God, progresses, all vices that now deface human society will be removed from both Jew and Gentile.

ADDENDUM.

SOURCES OF MODERN JUDAISM.

[We have avoided in this little volume, for several reasons, the attempt to discuss the sources, the various duties, ceremonies, &c., of Judaism, so that we might insert the following Essay by Professor Hurwitz, on the character and merit of the uninspired Ancient Hebrew Literature generally; which contains the ablest, as well as the most charitable review of the subject with which we are acquainted.]

That the accents of truth lose their effect from the lips of indigence—that the poor man, "charm he ever so wisely," is destined to find his wisdom unnoticed and his counsels disregarded, or else accredited to some minion of fortune, in all but rank and wealth immeasurably his inferior—is a complaint repeated like an echo from generation to generation by poets, moralists, and biographers, of every age and country. Nevertheless, could the complaint be said to have proceeded exclusively from the unprosperous votaries of

science and literature, if the needy and unfortunate were our only authorities for its justice, it might perhaps not unplausibly be attributed to the natural querulousness of distress, aggravated by the impatience that is believed to characterise the "*genus irritabile vatum*." But what when a monarch, scarcely less renowned for his prosperity than for his pre-eminent learning and wisdom, vouches for the truth of the charge? Under what pretext can we reject it as groundless, when we have it recorded as a fact, and generalised as a maxim, by *one* whose intellect an especial ray from heaven had enlightened and enlarged? by the man who, having sought for wisdom, received it in full measure, with all the glories of this world as its unsolicited accompaniments? So, however, it is. The wisest of men, who to the more precious treasures of knowledge added wealth, empire, and tranquillity—the highly-favoured king and sage, to whom alone among the children of men were vouchsafed glory without danger, honour without conflict, and fame for which no tear was shed—he it is who, still speaking to us in the Sacred Scriptures, says:—"This advantage of wisdom have I also observed under the sun, and found it of great importance. Against a small city, the inhabitants of which were but few, there came a great king who besieged it, and surrounded it with bulwarks. Now there happened to be in it a poor wise man, who alone, by his wisdom, delivered the city, yet no one ever remembered that poor man. I hence concluded that wisdom is better than strength, notwithstanding that the poor man's wisdom is despised, and his words are not heard; whereas the words of the

wise, so mild, ought rather to be attended to than the loud noise of him who rules over fools" (Eccles. ix).

The same truth, and a similar lesson, grounded on facts of the same import, are not obscurely intimated even in pagan mythology. Minerva, the emblem of influencive and commanding wisdom, is still represented with a golden belt, to show that they who would instruct mankind must commence by attracting them; or that wisdom, in its own form and essence, is but a feeble magnet for the sensualised many, and needs the lure of outward embellishment to bring them within the sphere of its influence. In the like spirit, the mythologists bestowed on her a shield and a spear, as not less necessary for her own defence, than useful for the protection of her votaries; and thus to indicate that even celestial truth can make but few and scanty conquests, if it have not worldly power and dominion for its pioneer and ally.

For it is not in the instance of individuals only that merit is obscured by adversity. The same prejudice equally affects the collective wisdom of nations, which is admitted and admired no longer than the respective states flourish. Sages may still arise to tend the sacred lamps of knowledge and science, but their light shines in a cavern, no longer beheld from afar. The literary celebrity of a people perishes, or at least closes, with the power and independence of the state: and in no nation has this truth been more strongly exemplified than in the unhappy descendants of Israel.

This nation, by universal admission, one of the most ancient on the face of the globe, that amidst the most dreadful calamities, and under the most grinding oppressions, has still preserved its nationality—a nation which

was already in possession of some of the most useful arts and sciences, when those to whom their invention is generally ascribed were either immersed in barbarity, or just emerging from it—a nation that can boast of so many valiant kings, so many heroes, so many learned men, and of so noble an origin—and, above all, a nation whose sacred writings have conferred such solid and lasting benefits on all those that have perused them with due attention, and which writings still continue to give consolation to millions of the human race—this nation was no sooner vanquished and driven from the land of its forefathers, than its wisdom and learning became equally despised.

True it is, that by one of those mysterious ways of Providence which the human mind cannot fathom, it was so ordained, that notwithstanding the injustice—nay, I might say, the ingratitude—of Israel's oppressors, those transcendant truths which the most important of their records contain should not be lost, nor remain unknown to the most civilised parts of the world. The sacred volumes were translated, read, and admired. As for the rest of Jewish learning, much of it was involved in the general ruin; and that portion of it which is still locked up in their ancient books, known by the names of the *Jerusalem* and *Babylonian Talmuds*, *Tosephtos*, *Siphri*, *Medrashim*, and in many other works of equal antiquity, was for ages solely confined to the Jews, who not only held, as it was fit and natural they should, these writings—"the stars of the evening twilight of their race"—in reverential esteem, but regarded them with a veneration bordering upon superstition. To them this uninspired portion of their ancient literature became

the source of much and extensive good, intermingled with many and serious evils—evils not owing to the works themselves, as has erroneously been supposed, but to misdirected industry and misguided zeal. They employed, nay, almost exhausted, their intellects to explain them; and they perused them with a diligence unprecedented, and which might have been deemed exemplary, had it not too often and too generally excluded studies more important and more sacred. As for other nations, the very existence of these works was scarcely known to them; and they despised the sons of Abraham too cordially to concern themselves about their learning.

It was not till after the Reformation that the *literati* of Europe began to apply themselves with any degree of industry to Jewish literature. But as that important event, though it swept away much superstition from the human mind, and unloosed and relaxed the cords of mental bondage for a large and important portion of the civilised world, did not sensibly improve the unfortunate condition of the poor Jews—as they were still oppressed, persecuted, and despised—it is not at all surprising that most of the learned of those times should have perused the ancient productions of the Rabbies with the prejudices which they had imbibed from their infancy, and for which the defects and weaknesses they detected in these works, and which the peculiarity of type and character rendered more glaring, furnished the pretext, and prejudices opposite to their own supplied the provocation. Contempt was thus barbed by resentment: and, alas! to few or none did the reflection occur, that they were the inevitable and therefore

venial prejudices of men embittered by persecution; and whose very miseries, consecrated by ancient prophecies, gave them importance in their own eyes, and added the pangs of recollection and the ranklings of insulted pride to the sense of wrongs and cruelties, which no man of common humanity can even *read*, and not justify, by his own sympathy, the detestation which the sufferers must have felt towards the authors and instruments. "*Res sacra est miseria.*" Never was this sentiment of the Roman philosopher more applicable, never was it less applied, than to the unfortunate descendants of Israel. Oppression and iniquitous laws had entailed poverty on them. Poverty and insecurity, the necessity of a shifting, ambulatory, and almost homeless life. The natural effects of injustice and contumely were cited as their justification; and they who should have reversed the decree, gave it sanction and solemnity. The gall of the vulgar filled the vials of scorn, and the learned emptied them on the head of the victim! And to the utmost bounds which their own creed permitted, the contempt felt for the existing race was extended, alas! not transferred, to the productions of their ancestors indiscriminately.

To such an extent did this ill-grounded contempt proceed, that the learned Mr. Wotton complained that in his time—"Talmudic learning had fallen into such disrepute, that those who busied themselves in such studies had thought it necessary to *apologise* for so doing."*

Above a century has elapsed since that observation

* Wotton's Miscellaneous Discourses, etc.

was made, and Talmudic learning, so far from having gained in reputation, has sunk into still greater neglect. Knowledge in general has indeed, since that period, made great and rapid strides. Her industrious votaries have, with a zeal that cannot be sufficiently applauded, extended her empire far and wide. They have explored the mines of ancient literature, and opened sources of information totally unknown to their predecessors. But the Talmud, that vast and miscellaneous work, so venerable from its antiquity, so interesting from the important subjects of which it treats, and so curious from the variety of knowledge which it contains—this, as well as many other interesting Hebrew works, finds no friendly hand to rescue it from oblivion. Few of the learned think it worth while to examine it with any critical skill; and the few that at all deign to notice it, seldom do it without an epithet of derision or scorn.

Nor is this neglect confined to the circle where difference of descent and creed render it at least intelligible. The descendants themselves of the sages to whom these treasures of Hebrew literature—they whose forefathers regarded these volumes with a reverence that erred only in its excess, and through a passionate gratitude, which in a more favoured race would have incurred no harsher censure than that of patriot partiality, had allowed no appeal from their authority, no questioning of their contents—alas! even of these, the far greater part know the Talmud only by name. The faithful satellite of the inspired code which, with reflected light guided their ancestors through the gloom and the rugged path, remains in eclipse even for these, by the shadow of their own neglect and degenerate indifference.

Like the luminary, indeed, from which I have drawn my metaphor, the Talmud is "a spotted orb :" and that which I have described as an eclipse, some of my readers may consider as its *wane;* nay, may interpret the dimness and decay of its fame as a happy omen, the effect and symptom of a stronger light arising. But the more I reflect, and the more heedfully I look around me, the less am I disposed to partake in their inferences or their anticipation. If a light it at all deserves to be called, it is the sudden glare of an expiring torch—generally succeeded by total darkness; or, to use a yet more appropriate simile, it is the light of a burning heap of combustibles, consuming and destroying the materials on which it feeds. What, if by neglecting the uninspired, such men were also to neglect the inspired writings? What, if by forsaking the religion of their forefathers, they were equally to despise all other religions, and, ceasing to be Jews, they should become Atheists? Would this be desirable? And yet, that this is the case with by far the greater part of those who turn their backs on the wisdom of their ancestors, sad experience teaches us. Such men generally begin (after having first picked up the garbage of modern learning) with laughing in conjunction with injudicious or infidel writers, at what they call Rabbinical absurdities, and end with despising the Word of God.

Let me not, however, be misunderstood. It would grieve me even to be suspected of the folly and injustice of promiscuous accusation. No, no one is more convinced than the writer of these pages, that Israel still contains, in this as well as in other countries, many members who—equally free from that daring spirit of

innovation which fain would tear up everything sacred and venerable, without substituting aught that his useful, as from the deadening influence of bigotry, which has converted the enlivening precepts of the divine law into a baneful heap of rubbish, consisting of silly customs and unmeaning ceremonies—are still animated with a laudable zeal for their religion; and whose genuine piety, virtue, and knowledge, reflect the greatest honour on their respective communities. But admitting this to its full extent, it cannot be denied—and why should it be concealed?—that the demon of infidelity is making strong and bold approaches on the precincts of Judaism; nay, that he has already surprised and carried off many a lamb from the once chosen flock of Israel.

The fact is certain. There are few whose own experience cannot supply some instance in proof. But what shall we assign as the cause? To what is it attributable? To the neglect of the Talmud? I am too well aware of the incredulous and contemptuous smile which it would provoke, to hazard the assertion. But to the causes that produced the neglect of this and other relics of Hebrew learning, and to the neglect itself as a secondary and conspiring cause, I do venture to attribute this frightful phenomenon*—a tendency to

* This is no exaggerated phrase: and in addressing the posterity of the patriarchs on such a theme, well may I avail myself of words held sacred by their fellow-citizens, not of their race, while I repeat the assertion, that a Hebrew infidel—an infidel among the "Israelites, to whom pertaineth the adoption, and the glory, and the covenants," and to whom "were committed the oracles of God"—the only open eye of the world, when all the rest of mankind had darkness for their portion, or the light of dreams—is indeed a frightful, a portentous phenomenon!

the rejection—for disbelief is rejection—of their sole remaining honour in the eyes of nations, of the one splendid privilege which the world could not rend from them, and which even their oppressors admitted and revered. Far be it from me, however, to deny that this unjust depreciation of those writings may, in part, be explained as a revulsion from the opposite extreme of an undue and excessive veneration. It is too true that, generally, and for too long a period, the Jewish people placed them—practically, though not avowedly—too nearly on a level with revealed truth; and the well-merited fame of a host of wise and learned men, who never made the least pretence to inspiration, and who, if it had been attributed to them, would have repaid the flattery with an anathema, expiates, behind the veil of oblivion or discredit, the superstition and servility of their bigoted admirers.

The facts and circumstances which I have here brought together as the causes and the occasions of the present low estimate of ancient Hebrew literature are sufficiently powerful, though their operation has been for the greater part indirect and gradual. They have not, however, been left unaided by hostile agents of more open character. The Talmud has not been wholly overlooked or forgotten. There is a set of writers who profess to have studied its contents, but who (if we may judge from their writings) must have read it for no other purpose than that of preventing or destroying the wish to do the same in all other men. They took it up to find out reasons and justifications for the hatred and contempt which they had felt towards it by anticipation, and as the overflow of the emo-

tions which they had previously fostered against the writers, as Jews and Rabbies. Under the influence of such feelings, and with this as their predominant motive, they commenced their researches; and without considering the distant ages in which the Talmud was composed—the state of the Jews at those remote periods—the character of the nations amongst whom it was their unhappy lot to dwell—the opinions of the learned of those times, and their peculiar style of writing—they perused that vast work, or ocean of learning, as it is not improperly called, as if it had been the production of one day, and that their own. Every silly saying, every absurd opinion, was laid hold of with rapture and exhibited as a specimen of the wisdom of the Talmudists. The numerous allegorical expressions and stories, with which those ancient writings abound, were taken in their strict literal sense. The many fictions, invented for the purpose of conveying some moral or philosophical truth, were made the standard of what the Rabbies actually thought or believed. Every witty saying, every *jeu d'esprit*, was considered as a serious expression, and its authors were blamed for assertions made in the moment of mirth, or uttered only by way of jest.

Unable, with all their industry to produce a sufficient stock of absurdities, these writers kindly pressed some of the productions of the later Rabbies—whose foolish dreams the ancient instructors of Israel would themselves have treated with contempt—into their service, and confounded their wild notions with the opinions of their truly pious ancestors. By such and similar means they accumulated a mass of writings quite sufficient, if taken in the sense in which they re-

present them, to throw the greatest discredit upon that important work.

That such a procedure was, to say the least of it, very unfair, every impartial and honest mind will readily admit. For what opinion can we have of the man who should discover nothing in the sun but its dark spots? or who, in viewing a flourishing rose-bush, should perceive nothing but its thorns?

Indeed, the proceedings of these Talmudical detractors can only be compared to the conduct of a person who, being admitted into an extensive garden, should, instead of regaling himself with its variegated productions, deliberately walk about and busy himself with picking up every worthless pebble, withered fruit, and noxious weed; and, having loaded himself with as much rubbish as he could carry, turn round to the proprietor and scornfully exclaim, 'Look, Sir, look at the precious productions of your garden!' Might not the proprietor with justice exclaim, 'Sir, that weeds grow in my garden may be true; for in what garden planted by human hands do they not grow? But surely that is no enviable taste which, amidst the many and various fruits and flowers produced here, leads you to notice these alone, even though they were indeed what you suppose them to be. This, however, is by no means the fact. In that plant, which your hasty and undiscerning prejudice regards as a weed, there is a hidden virtue which strikes not every beholder. Of this apparently withered fruit you have but to remove the external covering, and you will find it delicious. Those pebbles, too, require only a little polishing, and their genuine lustre will soon appear.'

To enumerate all the various misrepresentations of the writers who have aimed their venomous shafts at the poor Rabbies and their literary productions, would require volumes. However, to enable the general reader to form his own conclusions on the subject, I think it necessary to illustrate the preceding remarks by a few examples.

It is well known, that the state and condition of the progenitor of mankind, his mental capacity and intellectual acquirements, were favourite topics of discussion amongst the learned of almost every age; and that, whilst some have bent the father of the human race down to the earth, and reduced him to a level with the brutes, others have raised him to the skies, and given him an angelic nature. That the learned Hebrews should have exercised their thoughts on the same subject, is no more strange than that they should have expressed those thoughts in the language of metaphor and allegory, the favourite medium of oriental philosophers. Now it was the opinion of some of the Rabbies that, since according to Scripture every created being was produced in its perfect state,* Adam must likewise have come from the hand of the Divine Maker in the most perfect state; not only as far as regarded physical capabilities, but also mental powers;† and that, conse-

* "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth: and it was so" (Gen. i.).

† All the works of the creation, says Rabbi Joshuah ben Levi, were produced בקומתן in their stature, בדיעתם with their respective share of knowledge, בצביונם and in their fairest form (Treatise Cholin).

quently, his intellectual endowments must have been proportionally great. This opinion they conveyed in terms which appear hyperbolical,* because it is overlooked that they are figurative, by saying that "Adam reached from earth to heaven;"† *i. e.*, his being, joining the earthly with the celestial, had the animal as its base, and the angelic as its capital; or, that the man in his past perfection was framed to ascend from nature to nature's God.

To intimate that man is *omnivorous*, that the strength and pliability of his frame, and his peculiar organisation, enable him to dwell in every situation and in every clime, they said "that the dust from which Adam was formed, was collected from every part of the earth."‡

To express man's two-fold nature, the *duplex homo*, namely, the spiritual and the material, they said, "that Adam was an אנדרונינס *Androgynes*"‖ (a man-woman): the former indicative of the soul, on account of its superiority and vigour; the latter representing the passions, desires, and propensities, on account of their fascinating allurements.

To express the result of this two-fold combination they said, that "Adam had two faces, one turning to the east, the other to the west."—That is to say, the one (the spiritual nature) is turned towards the source of light and knowledge; the other (the material) is

* Rabbi Jochonan expressed his opinion on this subject in plainer language; for he said, that Adam and Eve were brought into existence כבן עשרים like persons of the age of twenty.

† T. Chagiga.

‡ T. Sanhedrin.

‖ Medrash Rabba.

inclined towards the regions of darkness, the abode of sensuality and debasement.

Further, they said, that when "Adam lay down, his head rested in the east, and his feet in the west."* By which they meant, that though by our first parents' transgressions—or their fall, as it is called—man's nature was deteriorated, yet it was not changed *in kind;* his head (his superior nature) still resting in the east, the source of light, whilst his feet (his inferior nature) turn towards the west.

Such were the real opinions of the ancient Hebrews. But their traducers, either through ignorance or malevolence, taking their words in their most literal sense, unblushingly tell us, that the sages of Israel *believed* that Adam was a most gigantic two-headed monster; nay, wonderful! that he was a—hermaphrodite!

The Talmudists have been reproached for asserting, that "Seven† things existed prior to the creation of the world; namely, *Israel*, the *law*, *hell*, *paradise*, *repentance*, the *throne of glory*, and *the name of the Messiah.*"‡ Strange as this assertion appears, it is yet not more so than what Aristotle has affirmed concerning a commonwealth. For, if my memory does not deceive me, he says, in his *Politics*, "that a commonwealth is prior by nature to each individual." Now, might we not naturally ask, how is it possible for a commonwealth, which is nothing but an aggre-

* Medrash Rabbi.

† The Medrash reckons only *six*, Israel forming one of the number. The Talmud reckons *seven*, and instead of *Israel* substitutes the *temple*.

‡ Talmud, T. Pesachim; Nedarin; Pirke R. Eliezer.

gate of individuals, to exist prior to the members that compose it? Aristotle must, therefore, have been a fool! O no—may, perhaps, the deriders of Rabbinical learning say—Aristotle was a philosopher; all that he meant to assert was this: "That nature (here contemplated as a mind or intelligence) has always some end in view, to attain which she employs the best means. Now *ideally*, or in relation to the Divine Artist, the end or purpose is the first; the whole series of operations by which it is realised being the consequent of the end, hence entitled *the final cause*. And since, according to Aristotle's opinion, man is by nature a social being, destined to live in society, where, by proper discipline, he may advance from a mere animal or savage into a moral and intellectual being, it follows that society, in which man was to receive his moral perfection, must, in the intention of nature, have been prior to the individuals that were to compose it." Now, granting that this was the meaning of Aristotle—since it is an undoubted truth, that intellect acts in an inverse ratio to mechanical operation—or, as a Hebrew poet has so well expressed it, סוף מעשה במחשבה תחלה "The last in operation is the first in thought"—we may still reasonably urge, that since it is admitted that *society* itself was only formed for the purpose of man's advancement to moral and intellectual perfectibility, it follows that a standard, or the idea of that perfection, must, in the intention of nature, have been even prior to society. Further, since society cannot exist without laws, nor can laws be efficient without rewards and punishments—and *rewards* and *punishments* imply a *Rewarder* and *Punisher*, or a *tribunal* where those rewards and punish-

ments are to be awarded—then all these must also have entered in the intentions of nature. Now this is exactly what the Rabbis have said. They knew, as well as Aristotle, that man is by nature social; destined by his *Maker* to live in society, where alone he could, by his own efforts, arrive at moral and intellectual perfectibility; and that, consequently, an *idea* of that society must have existed in the Divine mind prior to the formation of man. This they indicated by saying, that *Israel*, or the *temple*,* existed before the creation of the world: and surely, no one can blame them for having considered their own commonwealth as the best model of society. But since, as we have before observed, society cannot exist without laws, nor can laws be efficient without rewards and punishments, and these cannot be conceived without an executive power, they concluded that these must also have existed in the Divine mind: and this they indicated by the words, the *law*, *hell*, *paradise*, and the *throne of glory*, *i. e.*, the holy seat of judgment. Further, considering the Divine Being not only as the Judge of the whole earth, but as the Father of mercies, "who delighteth not in the death of the wicked, but in his returning from his ways, so that he may live" (Ezekiel)—they included *repentance* in the list of pre-existing things. Finally, as all these were only so many great means for a still greater purpose, namely, the perfectibility of human nature, they justly concluded, that an *idea* of that perfectibility

* It has been observed, in a preceding note, that the Talmud substitutes the *temple* for *Israel*. But this amounts to the same, as it is well known that the temple was considered as the point of union of the Jewish state.

must have existed in the Divine mind: and this they indicated by the words, *the name—i. e.*, the essential characteristic—*of the Messiah*—a Being who, according to their belief, was to possess everything that could adorn and dignify human nature.

These sentiments, worthy of Plato, have yet been decried as Rabbinical reveries, and their authors even arraigned of impiety!—on no better grounds than what the detractors themselves supplied, by wantonly imposing their own literal sense on expressions evidently and (but by motive or dulness) *unmistakeably* figurative.

With the same candour have these literary traducers treated the philosophical opinions of the Talmudist.

Rabba, the grandson of Chana, in order to communicate to his readers the surprising fact concerning the luminous appearance of the sea (observed with admiration by most navigators, and so beautifully described by my friend, Mr. S. T. Coleridge),* and to express the wonders of God, who, by the divine ray with which he animated man, has enabled him to subdue the raging billows of the sea by means of a few *planks* and *sticks*, relates the following allegorical tale:—

"Those that travel on the sea have told me, that on the head of the wave which threatens destruction to the ship, there appear sparks of white fire; that they beat

* A beautiful white cloud of foam, at momently intervals, coursed by the side of the vessel with a roar, and little stars of flame danced and sparkled and went out in it: and every now and then light detachments of this white cloud-like foam darted off from the vessel's side, each with its own small constellation, over the sea, and scoured out of sight like a Tartar troop over a wilderness. (Biographia Literaria, vol. ii.)

it (the sea) with sticks, on which is written the name of the Almighty, and it rests, or is subdued."* Further, to explain the cause of day and night, he invented the following narrative :—"An Arabian merchant said to me, "Come, and I will shew thee where heaven and earth join." I took my bread-basket, and put it in the window of the firmament. I then said my prayers, which I finished in due time. Then I looked for my basket, but found it not. "What!" said I to the merchant, "Are there thieves in this place?" "No," answered he; "it is the heavenly sphere that turns about which took it along with it. Wait till to-morrow, at the precise time, and thou will find thy basket again."† It is generally supposed that the grandson of Chana accounted for the phenomenon by supposing, according to the Ptolemaic system, that the heavens turned round the earth. But it is not improbable that, by the expression, "Come, and I will shew thee where heaven and earth meet," he intimated that the phenomenon may be explained in two ways; either in the manner just stated, or on the Pythagorean system of the earth's turning on its own axis :‡ for the disappearance and reappearance of the fictitious basket would take place on either supposition.

Be this as it may, there is surely nothing so very extravagant in either of the preceding stories, to justify

* Talmud, Baba Bathra.

† Ibid.

‡ That the Talmudists were not unacquainted with that system, appears from their saying, that גלגל קבוע ומזל חוזר "The sphere is immovable, but the planet turns." (Treatise Pesachim.)

the derision with which they have been cited by modern writers, who would fain persuade their readers that the ancient sages of Israel *believed* that the violent rage of the sea can be subdued by striking its tremendous billows with sticks—that the sky and earth touch each other—and that there are windows in heaven in which bread-baskets may be placed!

Further; the Talmudists, with a view, perhaps, of communicating an historical fact, relate the following story:—

"Once upon a time, an egg of בר יוכני *Bar-Ioceane* (*i.e.*, the son of Ioceane), fell down, and it inundated sixty cities, and broke down three hundred cedars." It was asked, "How came the egg to fall, since it is written, 'The wing of the songster is beautified?' To which Rabbi Asci replied, 'Because it was a foul egg.'"* That this fable alludes to a terrible persecution which, in the time of its inventor, raged against some Hindoo sects who believed in the *mundane egg*,† is not only highly probable, but is rendered almost certain, by the egg being described as the son (offspring) of Ioceane (Ocean).

* Treatise Bechoroth.

† He (the self-existing) desiring to raise up various creatures by an emanation from his own glory, first created the waters, and impressed them with a power of motion: by that power was produced a *golden egg*, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings, etc. That god, having dwelled in the egg through revolving years, himself meditating on himself, divided it into two equal parts, and from those halves formed the heavens and the earth, placing in the midst the subtle ether—the eight points of the world—and the permanent receptacle of the water. (Manava Sastra.)

And when it was asked, how that egg came to fall, (*i.e.*, how the persecution arose), since that egg was so beautified by the wing (the imagination) of the songster (poets), the witty Rabbi replied, "Because it was a foul egg." And that it was not very sound, the reader may perhaps allow, considering the many fables to which it gave birth. But our pretended critics, not knowing what to think of the *son of Ioceane*, converted him into a *bird*, which they called *Bar-Jochna;* imagining, perhaps, where there is an egg, there must be a bird: and judging from the size of the egg of the dimensions of its feathered chick, they hatched a creature so monstrously large, as was big enough to devour the poor Rabbies, together with their bulky words; and then, turning to the Jews, bid them look at the gigantic bird! and exultingly asked them what they thought of their ancestor's wonderful discoveries in ornithology, little thinking that this Bar-jochna was a creature of their own disordered imagination.

I know it may be said, that these writers were led into mistakes by the Jewish commentators, whose interpretation they adopted. That this was the case in many instances, I do not mean to deny; nay, I am ready to admit that the commentators, from not being sufficiently acquainted with profane learning, have, notwithstanding their great abilities, often been betrayed into strange and serious errors. But surely this ought not to justify the use which the *deriders*, who copied those blunders, made of them. It is but a poor plea for a man who throws dirt at another's face, to say, that he found the materials ready at hand. Besides, the merciless critic, who eagerly seizes his devoted victim, ought at least to

make use of his own eyes, and to understand before he condemns.

"Such, then, has been the conduct of those illiberal writers; and by such methods have they endeavoured, and succeeded, in throwing an odium on the interesting works of the wise men of Israel, and particularly on the Talmud.

"And now, methinks, I hear one of its numerous traducers exclaim, 'What, sir, are you in earnest? Do you mean to affirm that there are no absurdities in the Talmud? no inconsistencies? no contradictions? Have not its authors imposed a heavy yoke upon the people by their traditions, or the oral law, as they call it; pretending that it was derived from Moses, and delivered to him on Mount Sinai? Do not many of those laws militate against humanity? Have not those men preferred their own works to the Bible? Have they not perverted the sacred text, by drawing from it inferences and conclusions wholly unwarranted? Besides, do you not know that these sages, as you choose to call them, believed in witchcraft, demons, devils, and I do not know what? Of the many proofs which might be brought in corroboration of this last assertion, let the following suffice:—

"I walked once," says Rabbi Chananya, "in Zippora, near the place where the gates shut, and I saw an enchanter, who took up a stone, threw it into the air, and it changed into a calf! I went and told it to my father; but he said unto me, Hadst thou eaten thereof, then thou mightest have believed it; but since it is certain thou didst not eat thereof, so be assured that it was, *through the power of the devil*, only a semblance before thine eyes."

"The devils have four mothers, whose respective names are Lileth, Naama, Igereth, and Machaleth; every one of which has her host or band of innumerable unclean spirits. It is related that each rules one of the four seasons of the year; and that they assemble on the mount Nishpah; and that each, together with her numerous progeny, domineers from the setting of the sun till midnight. Over all these Solomon had power, and they were called his servants, because he used them according to his will and pleasure," etc. Such are the extravagant tales of your Rabbies, such their wild and whimsical notions; and do you wonder that we laugh at them?

To this powerful appeal I answer, that so far am I from maintaining that the Talmud is a faultless work, that I am ready to admit that it contains many things which every enlightened, nay, every pious Jew, must sincerely wish had either never appeared there, or should at least long ago have been expunged from its pages.

How those objectionable passages came at all to be inserted, can only be accounted for from that great reverence with which the Israelites of those days used to regard their wise men, and which made them look upon every word and expression that dropped from the mouth of their instructors as so many precious sayings well worthy of being preserved. These they wrote down for their own private information, together with more important matters. And when, in after-times, those writings were collected in order to be embodied in one entire work, the collectors, either from want of proper discrimination, or from some pious motive, suffered them

to remain, and thus they were handed down to posterity. That the wiser portion of the nation never approved of them is well known. Nay, that some of the Talmudists themselves regarded them with no very favourable eye, is plain, from the bitter terms in which they exclaimed against them.*

* "That אגדתא *Agadetha*' (*i.e.*, the sayings), says Rabbi Joshuah, son of Levi, 'he that writes it down will have no portion in the next world, he that explains it get scorched, and he that listens to it will have no reward.' (Talmud Jerusalem.)

"Some of those *sayings* are objectionable *per se;* others are indeed susceptible of explanations, but, without them, are calculated to produce false and erroneous impressions.

"Of the former description are all those extravagancies relating to the extent of Paradise, the dimensions of Gehinom, the size of Leviathan, and the Shor Habar, the freaks of Ashmadai, etc., etc.; idle tales, borrowed mostly from the Parthians and Arabians, to whom the Jews were subject before the promulgation of the Talmud. These absurdities are as foreign to genuine religion as they are repugnant to common sense. Of the second sort we have already given some examples.

"Another fertile source of misconception originated in that natural fondness for the marvellous—so common to undisciplined minds—of which the ancient Rabbies sometimes availed themselves with the sole view of exciting the attention of their respective audiences. A particular instance of the kind we have in Medrash Shir Hashirim: Whilst Rabbi (Rabbi Jehudah the holy) was delivering a sermon to a large congregation, he observed that the people were rather drowsy, or inclined to fall asleep. Wishing to rouse them, he exclaimed, "There was a woman in Egypt who brought forth six hundred thousand children at one birth." An assertion so extraordinary was enough to rouse the most lethargic. The people stared, and looked amazed. One of the Rabbi's disciples asked for an explanation; when the Rabbi replied, that he merely alluded to Jochebed, who brought forth a son (Moses) whose personal worth, and whose influence as the chosen messenger

"I admit, also, that there are many and various contradictions in the Talmud; and, indeed, it would be a miracle were there none. For let it be recollected that this work contains, not the opinions of only a few individuals living in the same society, under precisely

of God, was equal to that of six hundred thousand other individuals.'

"Now let us suppose that the pious preacher had omitted the explanation, or that the collector of the Rabbi's opinions had noted his words without the interpretation, and that the assertion had thus found an entrance into the Talmud. What would have followed? Assuredly this: that the devotees of the dark ages would have taken it as a matter of fact, would have firmly believed it; and that for the best of all reasons, because how else could so holy a man as Rabbi Jehudah have asserted it? Common sense might, indeed, urge the improbability of the event, but her feeble voice might easily have been silenced by considering the assumed fact as a miracle! And if one of those devotees had happened to be a Rabbi, a compiler of the traditional law, he would as assuredly have inserted it in the long list of equally well-grounded religious tenets; and, consequently, every poor ignorant Israelite would have considered it as an article of faith, and would have firmly believed that there was a woman in Egypt who had six hundred thousand children at a birth! Who would have dared to deny it? Who would have had the courage to question it? And the half-enlightened man would, in spite of authority, consider it as a silly fable, and not only despise it, but despise the very books into which such an absurdity could have found insertion. Thus we see how a simple, unexplained assertion would alternately give rise to the most gross superstition, and the most unmerited scorn, and finally cover religion with disgrace, and the words of the wise with ridicule. Truly judicious, therefore, was the advice of one of our ancient sages: 'Ye wise men, be careful of your words, lest ye be doomed to captivity, and be banished to a place of infected waters, which succeeding disciples may drink and perish, and the name of God will be profaned.'

similar circumstances, but of hundreds, nay, I might without exaggeration say, of thousands of learned men, of various talents, living in a long series of ages, in different countries, and under the most diversified conditions. And how, in the name of truth, can perfect agreement be expected under such circumstances? Now the only inference which a judicious critic would draw from such a diversity of opinion is this:—that however unanimous those wise men were in everything that regarded the essential parts of religion, yet on everything of minor importance, and particularly on philosophical and speculative subjects, they left the mind unfettered; and that they did not, like some of their successors, consider it a crime to differ either from their contemporaries, or even from their predecessors. At all events, this diversity of opinion ought not to be brought forward as matter of accusation.

"It is said, that the Talmudists imposed a heavy burden upon the people by the traditional law, as if they had been the inventors of those laws. This is, however, not the fact. That there were customs and laws, not expressly mentioned in the Pentateuch, in use long before either the Talmud or its authors were in existence, is evident from the prophetical and historical books of Scripture, as well as from Josephus and the apocryphal books.

"Thus several of the traditional laws respecting the Sabbath we find distinctly mentioned in Jeremiah (xvii. 21, 22), and in Nehemiah (xiii.).

"The four principal fasts in Zechariah (viii. 19).

"The abstaining from several sorts of meats prepared by heathens is noticed in Daniel (iv. 10), also the three daily periods of prayer (i. 8).

"The custom of saying grace before meals is alluded to in Samuel (ix. 13), also in Josephus.*

"The prohibitory law against the use of oil prepared by heathens (annulled in after-times), existed already at the time of the Macedonian conquest.† Many others might be specified were it necessary. Now, since these customs and ordinances are not described as then or as recently constituted, they must have been derived from times still more remote, and known only from tradition. How, then, can it with any justice be said, that the Talmudists imposed them upon the people?

"Nor is it true that they have ascribed all the traditionary laws to Moses. They have, on the contrary, distinctly said, that many of those or dinances and regulations were made at subsequent periods. It was only such explanations and explications as were derived from times immemorial, and concerning which there was not a dissenting voice, which they described as originating

* "The Egyptian priests and officers whose business it was to attend during the king's meals were excused from their usual duty, and the king (Ptolemy Philadelphus) called on the Jewish priest to say *grace*. He rose, and returning thanks to the Lord for the nourishment they *were about* to receive, concluding the solemnity with a fervent appeal to Heaven on behalf of the king and people. (Antiq. b. xii.)

† "On account of their courage and fidelity, and their skill in the art of war, the kings of Asia behaved with great liberality towards the Jews. Seleucus, surnamed Nicanor, admitted them to the privileges and immunities of freemen, not only of the metropolis of Antioch, but also of the several cities throughout Asia and Lower Syria. The Jews being *prohibited the use of foreign oil*, the Olympic officers had in commission from the government to allow them in lieu thereof money. (Josephus, Antiq., b. xii.; War, b. ii.)

from the legislator. And, indeed, whoever peruses the Mosaical code with due attention, will soon be convinced that there must originally have been some such explications. For these laws were not only intended for the moral regulation of individual conduct, but for the government of the multifarious transactions of a whole nation. Now all laws are in their nature general precepts, and cannot otherwise be expressed than in general terms. The legislator cannot possibly state the variety of cases to which they may be applied, nor can he define every term he may have occasion to use; since this could only be done by words, which might in their turn want definition, and so he might go on *ad infinitum*. All, therefore, he can do is, to give general rules, leaving their application and explanation to proper opportunities, or to the sound judgment of those who are the natural guardians of the laws. Thus, when the law enjoins the seventh day to be observed as a day of rest, it does not say, 'Thou shalt not *build*, nor *sow*, nor *reap*, etc., on that day;' but, 'On it thou shalt do do no manner of work.' But since the law does not specify what acts are to be considered as *work*, a question might naturally rise. 'Is writing, playing on musical instruments, and many other acts of the like nature, included in the word *work*, or not?'

"Again, when the law says, in case of injury, thou shalt give 'eye for eye, tooth for tooth,' etc., is this to be taken in the literal sense, as the Caraites will have it? or in the sense of pecuniary fine, as the Talmudists, with more propriety, interpret it? If we adopt the former, then what is to be done in case a one-eyed man destroys the eye of a two-eyed man? or a two-eyed man

destroys the sight of a one-eyed man? or, which is still more difficult to be determined, suppose the aggressor is blind? If we adopt the latter meaning, then how, and in what manner, is the damage to be estimated?

"Again; when the law says, 'And thou shalt bind them for a sign upon thine hand, and for frontlets between thine eyes' (Deut. vi. 8), is it not natural to inquire, what is meant by the word *sign?* what by *frontlets?* To suppose, then, that the legislator, who for forty years constantly resided amongst the people, should have left such ordinances and precepts as were designed for immediate practice unexplained, is surely as unreasonable as to suppose him to have stated every possible case to which laws more general in their nature might be applied.

And admitting this, where is the great improbability of their being further transmitted to future generations; particularly when it is considered that a whole tribe was set apart to guard the law, and to teach it to the people: and that most of those laws were interwoven with the common occupations of life, perhaps for the very purpose of their being preserved? Be this as it may, certain it is, that the greater part of the nation strictly adhered to the Mosaic law, and were chiefly governed by it, from the time of Ezra till the destruction of Jerusalem. Now in what manner was the written law understood in those times? How was it administered? How applied to the numerous cases which must have occurred during the existence of the Jewish state? What was the practice with regard to marriages, divorces, inheritances, etc., all which are but briefly noticed in the written law? In what manner

were the numerous judicial points, not expressly mentioned in the Pentateuch, decided? In short, what was then considered as the most approved practice? All this information can only be collected from the MISHNAH,* a work the very style and arrangements of which shew it to be the production of a great mind. Its author, Rabbi Jehudah the holy, who lived during the reigns of Antoninus Pius and Marcus Aurelius, collected all the traditional laws, and for the first time embodied them in that celebrated work.

That it was not his intention to impose either on his own or future generations is evident, first, from his having stated, on all controverted subjects, the very names of those who either assented or dissented, though the majority was against them; for the purpose, as is expressed in the Mishnah,† "that if at any future period any competent tribunal should prefer the opinion of such a single person to that of a former majority, it might be at liberty to do so." Secondly, from his having inserted in the collection such laws, etc., as could not at all be practised in his time; I mean, all such as related to sacrifices and the temple worship.

Nor was it without great reluctance that he undertook that important work. He and his coadjutors knew very well that they were, by so doing, making a breach on the law; and they regarded it as such. Because, until that time, it was considered as an inviolable rule, "that things delivered by word of mouth must not be committed to writing." Besides, the divine

* Plural, Mish-na-yoth; *i. e.* repetitions, or secondary laws.

† Edeyoth.

legislator, foreseeing perhaps the evils that would arise from a multiplicity of laws, had expressly enjoined, "Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord which I command you" (Deut. iv. 2). The law was to be read by all, taught and explained by those who were the most competent, administered by the best and the wisest of the nation, and every contested point was to be decided by the highest tribunal of the realm. But even such decisions were not to be written down, so as to be invested with authority—perhaps with the very view that they might not be drawn into precedents—because, though principles must ever remain the same, yet circumstances may change. The committing, therefore, of the traditional laws into writing, and clothing them with authority, was justly considered as a breach of the written law. But the pious patriarch of Israel found himself under most embarrassing circumstances, and had only a choice of evils. The nation was just recovering from the dreadful persecution they had experienced under Hadrian, during which their academies were destroyed, the disciples dispersed, and the most learned men were cut off. Religion sunk lower and lower, and was in danger of being lost; and Rabbi Jehudah knew too well the temper of the times, and the character of Israel's oppressors, to suppose that the tranquillity which the remnant of the nation was then permitted to enjoy would either be permanent or lasting. Thus situated, on the one hand fearing that a knowledge of the law would be entirely lost, and on the other, the trespass of one of its injunctions, he chose the last as the lesser

evil, inasmuch as the loss of a single limb is preferable to the destruction of the whole body.

The breach being thus made, it was soon extended. Some of the learned Rabbi's disciples and successors soon produced other works, either by way of explanations or additions. Still the Mishnah was considered as the standard and principal source of the traditional law, and soon became a favourite object of study. Being composed in the Hebrew (which even at that time had become a learned language), intermixed with several foreign words, and its style being extremely concise, it required learning or instruction to understand it. The learned of that and succeeding ages made it a chief object of their employment to teach it publicly. They explained its difficult terms, elucidated whatever appeared obscure, and stated the principles on which its decisions were founded, and the grounds on which the many opposite opinions rested.

These explanations, etc., together with the determinations of numerous new cases that occurred from time to time, as well as many ordinances and regulations which were made for the government of respective communities, were noted by private individuals, and in succeeding ages collected* together; and this gave birth to the two works known by the name of the Jerusalem† and the Babylonian Talmud.‡

* This collection is denominated Gemara; *i. e.*, the finishing, conclusion, or result.

† Rabbi Jo-cho-nan, who lived about the middle of the third century, is considered as the compiler of this work.

‡ The Babylonian Talmud is supposed to have been finished by Rabbi Asci and some of his immediate successors, about the be-

These books contain, independent of many philosophical opinions, moral maxims, and tales, the whole of the traditional laws; and which consist—

First, of such explanations of the written law, and the practice founded upon them, as were derived from immemorial traditions, respecting which there never was a doubt, and which were believed to have been originally imparted by the divine legislator. These laws, from their very nature, must rest on the faith and credit attached to the pious men who handed them down to posterity.

Secondly, of such as are founded on the written law, and deduced from it by just inferences, analogy, and various other modes of reasoning. These rest on totally different grounds. As deductions made by the rational faculties of the mind, their justness must depend on the correctness of the conclusions and on the fairness of the arguments by which they are supported.

Thirdly, of such ordinances and regulations as were made by pious and wise men in their respective generations by way of *preventives*, or hedges to the law —*i. e.*, to keep the people from idolatry, or from other sins—and handed down together with the rest of the traditions. Their propriety must depend on the circumstances of the times in which they were enacted, and their genuineness on the same ground as those specified in the first class.

ginning of the sixth century. There are, however, strong reasons to believe that both works have received several additions at subsequent periods.

The Talmud includes the Mishnah and the Gemara: the former may be considered as the *text*, the latter as its *comment*.

How far it was in the power of any man, or set of men, however learned, and wise, and pious, to bind posterity in matters of conscience?—how far it was even their intention that those ordinances and regulations should permanently remain an integral part of religion under circumstances totally different from those under which they were first enacted?—and whether those pious men, were they now alive, would not see the necessity of abolishing some of them, particularly when those ordinances, instead of proving preservatives to the law, tend to injure it?—are questions which, if they do not suggest their own solutions, would require an answer incompatible with the limits and specific object of this disquisition.

The preceding observations fully shew that the design of the original collectors of the traditions was laudable. They could not foresee the abuses to which their works gave rise in succeeding ages, nor can they reasonably be made accountable for them. At all events, they ought not to be treated with that asperity which many writers allow themselves—little aware, we will in charity hope, how large a share of those abuses must be attributed to the remorseless persecutions of their own party, with the privations and denials of common advantages afforded by the social state, and all motives to intellectual exertions, under which the sons of Abraham had to labour.

But it is said, that many of those laws militate against humanity. I admit that the Talmud contains several passages, directed against idolatrous heathens, that cannot be reconciled to the dictates of impassionate judgment, or indeed be palliated by a humane man as

general principles, or in ignorance of the provocations in which they originated. And these passages are the more remarkable, since they are in evident contradiction to that universal charity and good-will towards mankind which is so strongly recommended in the Talmud. But before we pass the sentence of condemnation against the authors of that work, let us reflect who the men were against whom those severe laws were directed. Let us not forget that they were the implacable enemies of the Hebrews—that they polluted the holy sanctuary —desolated the country—slaughtered its inhabitants, and covered the land with mourning. Let the reader, of whatever persuasion he may be, read the book of the Maccabees—then let him for a moment suppose himself to be one of those unfortunate Israelites, who were made to drink the bitter cup of affliction to its very dregs. Let him imagine that he saw his country laid waste—that he beheld with his own eyes a venerable father weltering in blood—a beloved mother, or a favourite sister, suspended on a tree, with innocent babes hanging round their necks—and all this for no crime, but only for steadily adhering to the institutions of their forefathers—and let him lay his hand on his heart and say, conscientiously say, what he would think of those heathens, those savage monsters, who with fiend-like ferocity fell upon a peaceable and unoffending people: then let him determine the degree of asperity with which he can blame the ancient rulers of Israel for enacting a few severe laws against their unrelenting enemies, and that, perhaps, at the very moment when their wounds were still bleeding.

But whatever may be thought of those laws, let it not

be forgotten that they are fully counterbalanced by others of a more beneficent character. "It is our duty," says the Talmud, "to maintain the heathen poor, with those of our own nation."—"We must visit their sick, and administer to their belief, bury their dead," etc. (Treatise Gitin). "The heathens that dwell out of the land of Israel ought not to be considered as idolaters, as they only follow the customs of their fathers. The pious men of the heathens," says Rabbi Joshuah, "will have their portion in the next world" (Sanhedrin). These charitable sentiments, and numerous others of similar tendency,*

* "What the wise men have said in this respect (alluding to those inimical laws), says Rabbi Moshe, was directed against the ancient Idolators, who neither believed in a creation, nor the deliverance from Egypt: but the nations amongst whom we live, whose protection we enjoy, must not be considered in this light; since they believe in a creation, the divine origin of the law, and many other fundamental doctrines of religion. It is therefore not only our duty to shelter them against actual danger, but to pray for their welfare and the prosperity of their respective governments." (Beer Hagoleth Chosen Hamishpat, No. 425).

It is unlawful to deceive or overreach any one, not even a Heathen (T. Cholin).

Be circumspect in the fear of the Lord, soft in speech, slow in wrath, kind and friendly to all, even to the Heathens (T. Berachoth).

"And thou shall love the Lord thy God. Act so that the name of the Lord may become beloved and glorified through thee, &c. (T. Joma).

And O! that the spiritual guides of the Jewish nation, placed as they are in the seat of honour and authority, would, instead of amusing their respective audiences with the dictum of unimportant traditional ordinances, and lifeless, spiritless ceremonies, impress on their minds, these pious and charitable precepts, and lead them back to the study of their holy inspired writings; then, indeed, might the name of the Lord become beloved and glorified, and Israel might once more become "a holy people."

have been overlooked, whilst a few inimical passages have been selected, and exhibited in a strong and false light." So true is it that—

> "Men's evil manners live in brass; their virtues
> We write in water."

The Talmudists are accused of esteeming their own works more than the Bible, and of recommending the Mishnah and Talmud in preference to it. Their traducers endeavour to support this truly absurd charge by two passages from the Talmud. One (according to their interpretation) runs thus.—"They who study the Bible, do what is deemed neither virtue nor vice. They who study the Mishnah, perform something of a virtue, and on that account receive a reward. But they who study the Gemara perform what may be esteemed the greatest virtue" (Talmud, Baba Meziah). The other runs thus:—"The Bible is like water, the Mishnah like wine, and the Talmud like spiced wine," etc., etc. (Treatise Sophrim).

From these passages it is inferred, that the Talmudists preferred their own works to the Scriptures. But really I cannot see how such an inference can fairly be drawn from them. For what regards the first quotation, the first part thereof is evidently mistranslated. The original doth not say, "that those who study the Bible do what is deemed *neither virtue nor vice*," but חעוסקים במקרא מדה ואינו מדה "Those who study the Scripture do what is deemed a *virtue and no virtue*;" that is to say, the knowledge of Scripture is so indispensably necessary to every Israelite, that those who are engaged in its study have no right to arrogate any parti-

cular merit to themselves, since they are only doing their duty. "Those who study the Mishnah (not, indeed, to the exclusion of Scripture, as those writers would have us believe, but in addition to it), do what is meritorious, for which they may expect a reward." Because a knowledge of it is not absolutely necessary for every individual, but for those who are designed to instruct their brethren: because, also, it cannot be acquired without great industry and application. And a knowledge of the Talmud, in addition to the preceding, is still more laudable, for the same reasons. The second quotation inculcates the same sentiments. The holy writings are compared to water—water being indispensably necessary for the preservation of every individual; so are the Scriptures. The Mishnah is compared to wine—wine being very acceptable, but surely not absolutely necessary. Still less necessary is spiced wine, to which the Talmud is compared; though happy is he who possesses all three in abundance. That these were the real sentiments of the Talmudists, is evident from what they have asserted in words which can bear no misconstruction. "At five years of age," says the Mishnah, "let the child begin to study the Scriptures; let him continue so to do till the age of ten, when he may begin to study the Mishnah; at the age of fifteen let him begin the Gemara" (T. Aboth, chap. v.).

It is true that this judicious system of instruction was entirely perverted in succeeding ages, particularly in the last five centuries, and that especially in those countries where the unfortunate sons of Israel were most despised and most oppressed. Instead of confining the first five years of the time allotted for education to the

study of the Scripture, and deferring the study of the Gemara or Talmud to the age of fifteen, it was thought proper to abridge the first period, and to extend and anticipate the second. The Bible was not indeed entirely excluded; but it was taught in so unedifying a manner, that the instructed derived but few of those many and great benefits which it is so well calculated to impart. Grammar, history, and many other useful branches of learning, were not only neglected, but despised; and children at the tender age of seven or eight had no sooner passed through the Pentateuch, or some of its parts only, when they were put to the difficult study of the Talmud, and this without reference either to their capacities or future prospects. In this pursuit they consumed their valuable days, and even nights. In short, it would appear as if the injudicious guides of Israel's unhappy children intended to transform the whole nation into Rabbies; Rabbies, not like those of ancient days, or even like some of more modern date—such as Aben Ezra, Maimonides, Abarbanel, etc., etc.,—who, in addition to most extensive Biblical and Rabbinical knowledge, were well versed in the sciences, and in all the learning of the respective ages in which they lived—but like those of an inferior caste, whose chief and only merit consists in the knowledge of the Talmud and its appendages. These good men never reflected that an entire nation of Rabbies would be just as useful as an entire nation of shoemakers or lawyers.

That in those gloomy times a knowledge of the Talmud was considered, if not more, at least equally necessary as that of the Bible, and that longer time was

spent and more pains bestowed on the former than on the latter,* are facts as lamentable as they are true. Equally true, and no less lamentable, is it, that there are still many fanatics amongst Israel who entertain similar notions, and who would most willingly replunge their brethren into the gulf of superstition and ignorance into which accumulated misery, oppression, seclusion, and misrule had thrown them, and from which the people in general are happily fast emerging. These misguided men still consider the absurd mode of education before described as the best of all systems, strongly recommend its re-adoption, and look with an evil eye upon all those instructors of youth who have sense enough to deviate from it. All this is, alas! but too

* Aware of the evils resulting from a system so absurd, the celebrated Mendelssohn, and his learned friend Hartog Wesseley (author of the *Mosiad*, &c., &c.), employed their great talents to counteract and remedy them. To effect this, and to wean his brethren from the corrupt jargon they had adopted in the days of tribulation, the former published his excellent German translation of the Pentateuch and Psalms; and the latter wrote several Tracts, in which he condemned the modes of instruction then in vogue, and recommended a more judicious system. Many were the obstacles with which these eminent men had to contend. The nation was not sufficiently enlightened to appreciate the transcendent merit of their benefactors. The bigots of those days were all up in arms against the two great Instructors of Israel, and repaid their important services by considering and *treating* them as heretics! Nevertheless, truth gradually made its way, and triumphed at last. It is to the labours of these two pious Philosophers, aided by the laudable exertion of several learned Jews and noble-minded Christians, that the Israelites of Germany and Holland owe, in a great measure, the rapid advancement in literature, arts, and sciences, by which they begin to distinguish themselves.

true. But these faults cannot, with any degree of justice, be ascribed to the Talmudist. They, as we have before shewn, recommend the Scriptures as the primary object and the basis of all studies; and the whole tenor of their writings proves that they held the sacred records in the highest possible veneration.

Indeed, strange as it may appear, it is nevertheless highly probable that this very reverence gave rise to that fondness of anatomising the sacred text, with a view of discovering its hidden meaning, by which they were often betrayed into those fanciful interpretations and whimsical conjectures with which they have, not unjustly, been charged.

These ancient interpreters of the Bible were persuaded, and firmly believed, that it contained, besides the plain and obvious meaning, mysterious and concealed truths: they thought that in a book so holy, and coming from the Fountain of all wisdom, there cannot possibly be either a redundant word, or even a superfluous letter, or a grammatical anomaly; and consequently, whenever such do appear, they must have been designedly introduced with a view of indicating some unknown truth. Further, as a book of instruction, evidently intended not only to correct the heart, but to enlighten the mind, they supposed it to contain everything that can be included in the term *knowledge;* and hence they endeavoured to engraft their philosophical opinions on the text. Further still, they were firmly persuaded that the inspired writers must have had a reason for the choice of particular words, their position in sentences, and even for the consecution of chapters between which there is apparently no connection. All this they en-

deavoured to discover; and they succeeded, or failed, according to the measure of their respective capacities, or according to the nature of the truths of which they were in search. Now though it must be confessed, as has already been observed, that in this pursuit they often exceeded the bounds of just criticism, yet it cannot be denied that many of their inferences and interpretations are highly ingenious, and that most of them have a moral tendency. A few examples will make this clear, and give the general reader an idea of these *researches* or *inquiries*, as they are called.

1. The holy law, or Pentateuch, begins with the letter ב *beth*. Why? Because, says the son of Kafra, this letter as a numeral represents the number *two*, and the divine writer wished to indicate that there are two worlds (Medrash Rabbah); one, the material, in which we move and exist, the creation of which he was about to describe—the other the world of bliss, which we may enjoy hereafter.

2. Because, also, says another Rabbi, the figure of this letter ב represents a space enclosed on three sides, namely, the anterior, upper, and lower parts: one side only is left open; intimitating that such a frail creature as *man* must not, dare not, search into what existed antecedant to the creation, nor into what is above or beneath him (Talmud Jerusalem, T. Chagigah): all this is enclosed and interdicted; but there is still a wide open space left for his searching mind—namely, from the creation onward—in as far as God had chosen to reveal it in his holy word, or has laid it open to our view in the great and wonderful book of nature.

3. The final letters (says one of the Talmudists) of

the three first words of the law, בראשית ברא אלהים, are א מ ת, composing the word אמת *emeth* (the Hebrew word for *truth*), to indicate that the only object of the holy book is *truth*. This the Psalmist has distinctly expressed by saying, ראש דברך אמת "The beginning of thy word is TRUTH" (Medrash Rabbah; Psalm cxix. 160).

4. They remarked that the letters composing this word אמת are taken from the beginning, middle, and end of the alphabetical series; because, say they, *truth* ought to be the *beginning*, *middle*, and *end* of all our thoughts and actions, and the object of all our pursuits.

5. They called *truth* the seal of God (T. Shabbath), because he has impressed it on all his works, all of which proclaim his power, intelligence, and goodness.

6. From the first chapter of Genesis, it would appear that the heavens and earth were made on distinct days (see Gen. i. 6—10); but from the fourth verse of the second chapter it appears that they were made on the same day. Is this a contradiction? No, said the Hebrew philosophers (Medrash Rabbah): heaven and earth, and and everything they contain, were created at once by the Divine will; but their development took place at different periods. To familiarise this transcendant truth to our minds, they compare the Divine *fiat* to the act of one who throws a handful of seeds of various kinds into the ground. The act of sowing is instantaneous and one, but the growth and the development of the plants are successive.

7. Gen. i. 9. יקוו המים *yekavu hamayim*, "Let the waters be gathered together." The Hebrew verb corresponding with the English words, *let them be gathered*

together, is יקוו. As there are many Hebrew words expressive of the same action, such as קהל, כנס, אסף, אגר, why then did the inspired writer use the term יקוו? Because, says Rabbi Aba, he wished to indicate "that God gave them (the waters) a measure" (Medrash Rabba); that is to say, the primitive קו *kav*, from which the verb is derived, signifies a straight or levelling line, and the inspired writer wished to intimate that the Creator impressed the waters with that peculiar property of always keeping their level, and he therefore chose a word including the ideas of gathering together and making level.

8. In the 20th and 21st verses of the first chapter of Genesis, it is asserted that the birds were produced from the waters; yet, in the 19th verse of the second chapter, it is said that they were produced from the *ground* or *earth*: how is this to be reconciled? "Because," says a Rabbi "this apparent contradiction is to teach us that birds were formed from a matter partaking both of the properties of water and of earth, namely, רקק the mud or slime" (T. Cholin). Or, rather, that the Almighty had given the feathered race a different organisation, suitable to the element in which they were designed to move.

9. "And the Lord God formed man," etc. (Gen. ii. 7). The Hebrew word corresponding with *and he formed* is ויצר written in every instance where it occurs with a single י *yod*, but in this verse only it is written, contrary to orthographical rule, with two יי *yods*, thus ויייצר. What is the reason? "Because it alludes" says Rabbi Jose, "to two formations; one that of Adam, the other of Eve."—"Because," says Rabbi Huna, "it

alludes to the twofold nature of man, the spiritual and the material."

10. Gen. ii. 19. "It is not good that man should be alone, I will make him עזר כנגדו a help meet for him." But the word כנגדו, rendered in the translation "*for him*," means literally, *as opposed to him*, or *against him*. Now it may naturally be asked, how can that which was intended as a *help* be against us? (T. Jebamoth; Pirke Rabbi Eliezer.) Answer: The first word alludes to a good and virtuous woman, who, according to the Divine intention, is a crown and glory to her husband, a source of life and domestic blessings. But the second word alludes to a bad and wicked woman, who, instead of being a *help meet*, acts in continual opposition to her husband's will, deprives him of domestic enjoyment, and often proves a curse to him. Be therefore careful, young man, on whom thou dost fix thy affections; lay not too great a stress on beauty, nor on riches; but let piety and virtue be the chief ornaments of her whom thou choosest as the partner of thy life.

11. Gen. ii. 23. "She shall be called אשה *isha*, woman, because she was taken out of איש *ish*, man.' The latter word is the Hebrew name for *husband*, the former for *wife*. Both words are composed of the letters ש, א, and the variation consists in the latter having a ' interposed between the א and ש (thus, איש), and the former having ה for its final letter. The letters יה form the word YAH, one of the sacred names of God. It is evident, that if we abstract ה from אשה, or ' from איש, there remain only the letters אש, which, as a word (*esh*), signifies *fire*. From these

circumstances the Talmudists have drawn the following moral inference :—

Marriage is a divine institution, intended for the most moral and most beneficent of purposes. As long, therefore, as the conjugal alliance is attended by mutual love, mutual fidelity, and a joint endeavour of the two individuals to discharge the sacred obligation of protecting and rearing their offspring—of educating them on moral and religious principles—setting them the best example by the strictest decency and chastity of manners, and by living in peace and harmony—so long will they merit the distinguishing names of איש (*ish*) *husband.* אשה (*ishah*) *wife.* The sacred name of God, יה (*Yah*), will remain with them, and his blessings will attend them. But when the union originates in unchaste or impure desires, or in other base motives, it will soon be disturbed by strife and contention; the parental duties will be neglected; God will withdraw his sacred name, and there will remain nothing but אש, *êsh*, אש, *êsh*, *fire*, *fire* (Talmud, T. Sota; Pirke Rabbi Eliezer; Medrash Rabbah); or two unhallowed flames, which will soon consume and destroy the unworthy pair.

12. Gen. iv. 7. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The Hebrew word הטאת, corresponding with the English word *sin*, is feminine, and ought, according to grammatical construction, to have the corresponding verb in the same gender—thus, רבצת; but in the sacred text the verb is in the masculine, רבץ. How shall we account for this grammatical anomaly? Did the inspired writer not know the gram-

matical construction of his own language? This idea is too absurd to be entertained even for a moment. But the sacred penman intended by this very anomaly to intimate a most important truth, namely, that the human heart is not essentially vicious. On the contrary, it requires time and repeated attacks to corrupt it; and that "sin, in making its first approaches, appears as unassuming, as modest, and as fascinating, as a weak and innocent *female;* but admit it once over the threshold of your door, and it will soon be found as vigorous, as daring, and as presumptuous as a *male*." (Medrash Bereshith Rabbah).

On this was the saying of Rabbi Akiba founded, "That the יצר הרע *the evil thought*, or the incitement to sin appears at first as the unsubstantial threads of a spider's web; but is soon found as strong as a ship's cable." (*Ibid.*)

To this also the prophet Isaiah alluded, when he said, "Woe be unto them who draw iniquity upon themselves with almost imperceptible cords, and soon find their sins as thick as the ropes of a waggon."

13. "And thou shalt grope at noon-day, באשר ימשש העור באפלה as the blind gropes in the dark." (Deut. xxviii. 29). The word באפלה *in the darkness*, appears redundant. This Rabbi Jose remarked, and said (to use his own words), "All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man whether he walketh in the light or in the dark?" And yet the sacred penman would not have put down a word unnecessarily. What then does it mean? This the Rabbi did not know, and it gave him pain: "Till one night," continues the

sage, "as I was walking in the road, I met a blind man with a lighted torch in his hand. 'Son, said I, 'why dost thou carry that torch? Thou canst not see its light!' 'Friend,' replied the unfortunate man, 'true it is, I cannot see it, but others can. As long as I carry this lighted torch in my hand, the sons of men see me, take compassion of me, apprise me of danger, and save me from pitfalls, from thorns and briars.'" (T. Megilah). The Rabbi was then satisfied that the apparently superfluous word was meant to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind, but like the blind in the darkness—without a ray of light to exhibit their distress, and without a pitying eye to take compassion of them!

And O, thou unfortunate daughter of Judah, how truly, alas! has this malediction, denounced against thee above three thousand years ago, been verified during thy eighteen hundred years of sad pilgrimage! How truly is it still verifying in many countries! The light of knowledge shines with resplendent lustre, but it shines not for thee. Loud, and sweetly too, does humanity plead the cause of wretchedness, but it pleads not for thee. The benign eye of Benevolence darts its vivifying looks everywhere, but it regards not thee. Thou alone—thou once great amongst nations—thou art still derided, despised, and neglected! For thee eloquence is dumb, compassion deaf, and pity blind. But despair not, Israel! The same awful voice that denounced the malediction, did also promise thee happier days. It rests with thee—with thee alone. שובו אלי ואשובה אליכם

אמר ה' צבאות "Return unto me, and I will return unto you, says the Lord of hosts" (Mal. iii.).

14. But to proceed: "Then shall the dust return to the earth as it was, and the spirit shall return unto God *who gave it*" (Eccles. xii. 7). The words, *who gave it*, appear redundant. For know we not that it is God who gave us the soul? But, say the wise men, these words teach us to remember that God gave us the soul in a state of innocence and purity; and that it is therefore our duty to return her unto him in the same state as he gave her unto us—pure and undefiled. And they illustrated this by the following parable: "A certain king distributed amongst his servants various costly garments. Now some of those servants were wise, and some were foolish. And those that were wise said to themselves, the king may call again for the garments; let us, therefore, take care they do not get soiled. But the fools took no manner of care of theirs, and did all sorts of work in them, so that they became full of spots and grease. Some time afterwards, the king called for the garments. The wise servants brought theirs clean and neat; but the foolish servants brought theirs in a sad state, ragged and unclean. The king was pleased with the first, but angry with the last; and he said, Let the clean garments be placed in the treasury, and let their keepers depart in peace. As for the unclean garments, they must be washed and purified, and their foolish keepers must be cast in prison."

Thus concerning the bodies of the righteous, it is said, "He shall enter into peace; they shall rest on their beds" (Isa. lvii. 21). And of their souls it is said, "And the soul of my lord shall be bound in the bundle of life *with*

the Lord thy God" (1 Sam. xxviii. 29). But concerning the bodies of the wicked it is said, "There is no peace, says God, to the wicked" (Isa. lvii. 21). And of their souls it is said, "And the soul of thine enemies, them shall he sling out, as out of the middle of a sling." (T. Shabbath).

In a similar manner did Rabbi Jochonan explain the following verse: "Let thy garments be always white, and let the oil of thy head never lack." (Eccles. ix. 8.) The meaning of which is, keep thy soul always in a state of purity, like a white spotless garment, and anoint her with the oil of righteousness; for thou knowest not the day when she may be called before her Heavenly Father. And he added the following parable by way of illustration: "A certain king once invited all his servants to a feast, but did not specify the precise time. And some of these servants were wise, and some were foolish. Now the wise servants said to themselves, It is true here is no immediate sign of a feast, but nothing can be wanting in the house of a king. The feast may be got ready in a moment, and we may be called. They therefore went and washed, and anointed themselves; and when they had put on their best garments, they waited before the door of the king's palace. But the foolish servants said, Is there ever a feast without preparation? But here are no cooks, no cloth laid, no tables spread; come, let us go about our usual work. It will be time enough to wash and to change our garments when the preparation for the feast begins? And they each went to his usual labour—the whitewasher to his lime, the potter to his clay, and the blacksmith to his coals. All on a sudden the herald proclaimed that the

feast was ready, and that the guests must come without a moment's delay. The wise servants appeared before the king clean and neat, but the foolish servants appeared in their common garments, covered with mire and dirt. And the king was rejoiced to see the first, and was angry with the latter. And he said, Ye that have prepared yourselves for the feast, sit down and enjoy it; but ye fools, who have neglected my invitation, stand off, and look on." (T. Shabbath; Medrash Koheleth.) Now by the king is meant the King of kings, the Almighty—blessed be his name! The wise servants are the good and virtuous; the foolish servants are the wicked and ungodly. By the garments is meant our thoughts and actions; and by the *feast*, future everlasting bliss. To this feast we are all invited: all may enjoy it, provided they appear as they ought. And since the hour of call is uncertain, it behoves us to be *always* prepared; that our soul may appear before our Heavenly King pure and spotless as a white garment, and adorned with the never-fading flowers of truth and righteousness.

Such, then, is the nature of these *inquiries* or *researches*—such their moral tendency. And though it must be admitted that the Talmudical inferences are not all of equal interest with these (and, indeed, the Talmudists themselves have attached no such vast importance to them,)* yet it cannot be doubted that the mo-

* That the Talmudists have attached no such vast importance to this species of study, is evident from their having made it a general rule, "That אין המקרא יצא מפשוטו the text does not depart from its simple and obvious meaning." And from their saying,

tives of their respective authors were truly laudable. The charge, therefore, of their having drawn unwarrantable inferences from the sacred text is, to say the least of it, greatly exagerrated.

But the Talmudists, it is said, "believed in the existence of demons," etc. And suppose they did? Less than three centuries ago, who did not? The sagest and most learned of Europe would have reprobated the denial as a presumptuous innovation. And must they therefore have been fools and idiots?

It is well known that the existence of demons was not only the popular belief, but was entertained by the wisest men of antiquity, Plato himself not excepted. That the Jews should have adopted the same error is not at all to be wondered at. Now, as we neither despise the learning of Aristotle—though, in common with other philosophers, he believed that the heavenly bodies were all animated living beings—nor the wisdom of Socrates and Plato, though they believed in the existence of demons, I do not see why the Talmudists alone should be derided and despised for having adopted and asserted similar opinions.

As for the two stories before cited, I think they have been most unfortunately chosen. For what regards the first, about the *enchanter* and the *calf*, I do not see how such an inference as the Rabbi's belief in the interference of the devil can reasonably be deduced from it. This infernal personage is not so much as

אין סומכין על הדרש "We must not lean or depend upon mere inference."

mentioned in the original.* His sable majesty was purposely introduced by the objectors to give greater effect to their unreasonable charge. All that we can justly infer from the original is this: that the son of Chananya having observed the wonderful feat of the conjurer, told it to his father; and that the father, like a sensible man, jocosely told him, "Hadst thou eaten of that calf, thou mightest have believed it; but since thou didst not, rest assured it was only a semblance before thy eyes,"—an optical illusion.

The second story,† however, betrays such gross ignorance in the translators, and the allegory is in itself so beautiful, that I cannot forbear to give its proper interpretation. But before I do this, I think it necessary to premise the following particulars: that the Rabbies often designate the vices, passions, and evil propensities,, by the name of *devils*. That the word לילית *Lilith* (from לילה *Lajelah*, night), denotes *darkness*,

* The following is the story as it appears in the original:—

אמר ר' חינא בן חנניא מטייל הוינא באילין ניפתא דצפורן והמית חד מאיניי נסב חדא גילגלא וזרקא לרומא והיא נחתא ומתעביד ענל: אתית ואמרת לאבא, אמר לי אין אכלת מינידה מעשה היא, ואי לא אחיזת עינים.

(Talmud Jerusalem, Treatise Sanhedrim, chap. 7.)

Not a word appears here of either the devil or his fraternity. But the deriders of the Talmud, instead of having recourse to the original, made their quotation from a work entitled *Nishmath Chajim*, written by the learned Menassah Ben Israel, and were misled.

† Even this story is not at all to be found in the Talmud. The objectors have taken it from Rabbi Bechaja's comment on the Pentateuch; and, as usual, their hasty zeal to condemn has deprived them of that judgment which a critic ought to possess.

ignorance; that נעמה *naamah* (from נועם *noam*), means *pleasure;* that אגרת *Igereth* (from גור, to be in an unsettled state, to wander), alludes to the wandering of the *fancy* or *imagination;* that מחלת *machelath* (from חלה, to be sick, diseased), denotes *weakness of mind* or body; that נשפה *nishpha* (from נשף), signifies *twilight.* And now let us read over the cited story.

"The devils (VICES) owe their origin to four mothers (SOURCES); namely, to *Lilith* (IGNORANCE), *Naama* (PLEASURE), *Igereth* (the IMAGINATION, *or the wanderings of the fancy*, which seldom present things in a true light), and lastly, *Machelath*" (WEAKNESS OF BODY OR MIND). They are accompanied by hosts of impure spirits (*desires*). "They each rule one of the four seasons of the year," *i.e.* the four principal periods of life: Thus, *Ignorance* governs *childhood*—*Pleasure* governs *youth*—*Imagination* and the speculative wanderings of the fancy govern *manhood*—and *weakness of mind* governs *advanced age.* "They all assemble near the mount *Nishpah* (*twilight*), alluding to those unhappy beings, who, just awakening from the torpor into which superstition had thrown them, and with glimmerings of light, barely sufficient to make their own darkness visible, fain would enter into the arcana of nature, and engage in speculations above their reach. Such unseasonable and inadequate efforts, generally commence in scepticism, and end in infidelity; that great reservoir of vice and sensuality. "They rule from the setting of the sun (*i.e. reason and intellectual light*) till after midnight" (the re-appearance of knowledge). And the allegorist adds, that, formidable as these bands appear, yet *Solomon* (WISDOM), governs them all, and uses them according to his pleasure. For

it is the wise man, and *he* only, that knows how properly to direct and guide those passions and desires, which nature, for the wisest of purposes, has implanted in our breasts.

Now though it is far from my wish to exalt the learning of the Rabbies, (and indeed they need it not,) yet I may be allowed to say, that had this beautiful allegory appeared in the writings of the Heathens, it would have been fondly admired. But because it is found in the works of the Rabbies, it is perverted and distorted, and brought as a proof of their belief in witchcraft and devils. But so it is; for all our boast of being enlightened, we are still governed by names. When Plato says—"that the main object of human pursuits ought to be a resembling God as much as possible; and to resemble God is to imitate his justice, his holiness, and wisdom"*—we justly regard it as a divine truth; but when the Talmud expresses the same sentiments, only in different words,† it is passed over with silent contempt.

When *Æsop*, in answer to the question put to him by *Chilo*, What God was doing? said, "That he was

* Plato's *Theætetus:* the same sentiment will be found in his *second Alcibiades*, and in his *Laws*.

† It is written in Scripture, says the Talmud, "Ye shall walk after the Lord your God, and cleave unto him." How is this possible? Is it not said that the Lord is like a consuming fire! But the meaning is, that it is our duty to imitate our Creator as much as possible. He is merciful; so ought we to be. He is holy; so ought we to be. He clothes the naked; so ought we to do. He feeds the hungry; so ought we to feed the hungry, &c.—Treatise Sota. See also Maimonides' Canones Ethici.

depressing the proud, and exalting the humble,"—the reply is considered as most admirable.* But when a poor Rabbi says the same thing, only differently expressed, then it is treated with ridicule.

Enough, I think, has been said to shew the injustice with which the Talmudists have been treated by many modern writers. But what may be considered as most blameable in them is, that they have totally passed over the moral part of the Talmud; and those instructive parables and tales, which, independent of the entertainment they offer, are so many miniature paintings of the habits, manners, and modes of thinking, of an ancient people at a remote period of antiquity. That this silence cannot be ascribed to want of matter, the reader will best be able to decide, after he has gone through the accompanying collection. However, as the object of this Essay is not to arraign others, but to defend the uninspired writings against unjust attacks, and to give the reader a general idea of their contents, I most willingly drop this subject.

To conclude: I lament with *Schelling* (in the words

* Bayle, in his Dictionary, admired this answer of Æsop, and thought it wonderful. Rut the same sentiments are to be found in the *Medrash*, though expressed in different words; and conveyed, as was usual with the Jewish writers of ancient days, in the form of a story. It runs thus:—A matron once asked Rabbi Jose, "In how many days did God create the world?" "In six days," replied the Rabbi, as it is written, "In six days God made the heaven and the earth." "But," continued she, "what is he doing now?" "O," replied the Rabbi, "he makes ladders, on which he causes the poor to ascend and the rich to descend:" or, in other words, he exalts the lowly, and depresses the haughty.

of my esteemed Friend), "that the learned should have turned their backs on the Hebrew sources; and that, whilst they hope to find the key of ancient doctrine in the obscure, insolvable riddles of Egyptian hieroglyphics; whilst nothing is heard but the language and wisdom of India; the writings and traditions of the Rabbins are consigned to neglect, without examination."* Still more do I lament to observe this general apathy amongst my own brethren. True it is, that the short period generally allotted for the education of Jewish youth—a period hardly sufficient to furnish them with an ample knowledge of the Hebrew Scriptures—must exclude the Talmud from forming a branch of early instruction, were it even advisable. But admitting this, I really do not see why persons of riper years, blessed with competence and talents, should entirely neglect it; unless they choose blindly to follow the dictates of men, and imagine that the essence of religion consists in the mere observance of a few rites and ceremonies.

Nor is this attainment so difficult as is generally supposed. A knowledge of the Hebrew language will enable any person, with the assistance of a commentator, to understand the Talmud. But whoever peruses that ancient work, must bear in mind that it contains the religious and philosophical opinions of thousands of learned and highly-gifted men, who lived during the long extent of nearly a thousand years, in different countries, various situations, and under the most variegated circumstances; and that above a thousand years have elapsed since those opinions were collected. The

* See The Friend, by S. T. Coleridge, vol. ii.

piety of its authors is unquestionable. Its morality, with the exception of a few isolated opinions, is excellent. To believe that its multifarious contents are all dictates of unerring wisdom, is as extravagant as to suppose that all it contains is founded in error. Like all other productions of unaided humanity, it is not free from mistakes and prejudices, to remind us that the writers were fallible men, and that unqualified admiration must be reserved for the works of divine inspiration, which we ought to study, the better to adore and obey the all-perfect Author. But while I should be among the first to protest against any confusion of the Talmudic Rills with the ever-flowing Stream of Holy Writ, I do not hesitate to avow my doubts, whether there exists any uninspired work of equal antiquity, that contains more interesting, more various, and valuable information, than that of the still existing remains of the ancient Hebrew Sages.

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ERRORS OF THE PRESS.

A few typographical errors have occurred in the Hebrew terms, which can readily be corrected by the reader.

Page 260, against the Reform Synagogue, *add* Births, 3; Marriages, 1; Deaths, 2; Seat Holders, 107.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Mills, John

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